









## ABSTRACT

### Spiritual Formation in Theological Education Utilizing Classical Spiritual Disciplines

Dwayne O. Ratzlaff

How can the classical spiritual disciplines be utilized in the present formational activities of college life in order to cultivate spiritual formation in the student population of Canadian Bible College, Regina, Saskatchewan, Canada? The research component begins with a consideration of the biblical model of spiritual formation. The study includes three aspects of Paul's model: first, the important concepts of the indwelling Christ and indwelling sin, second, the rhythm of spiritual transformation into Christlikeness, and third, the disciplines of spiritual formation. The research continues with an investigation of the classical expressions of spiritual formation in the Roman Catholic, Byzantine, and Protestant traditions, through selected spiritual classics. The intention of the research is to identify the nature of spiritual transformation and the purpose of the spiritual disciplines in the formation process. The writer presents the implications of the research for the utilization of spiritual disciplines in theological education.

The contextual project component utilizes four test groups: first, members of the student body who choose to become participants in the project, second, faculty and support staff who decide to participate, third, members of a spiritual life course, and fourth, participants in a growth group. The growth group is the lens through which the other three test groups are assessed. All four groups covenant to cultivate selected spiritual disciplines over the project period of one college year. The data from prepared spiritual assessment questionnaires is the primary source for the measurement of the formation that occurs among the four test groups. The findings reveal that the growth group is by far the most effective setting for utilizing the spiritual disciplines with a view to the spiritual formation of students. The small group provides an effective laboratory setting for mutual learning, dialogue, experience, and self-disclosure. The spiritual life course is second in importance in terms of formative value. The effectiveness of the course is due, in large part, to the laboratory component that utilizes the spiritual disciplines. Those participants who receive spiritual guidance from a distance have the greatest difficulty in utilizing the spiritual disciplines. The absence of personal spiritual guidance and group accountability make the utilization of spiritual disciplines difficult for many of the participants.

The study concludes with a curriculum design that addresses the research and contextual project findings. The purpose of the curriculum design is to resource the students to serve as spiritual guides in contemporary Christian ministries, leading to individual and corporate renewal in the church, and personal and social transformation in the world.

SPIRITUAL FORMATION IN THEOLOGICAL EDUCATION  
UTILIZING CLASSICAL SPIRITUAL DISCIPLINES

by

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TO GOD BE THE GLORY.

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## CHAPTER ONE

### Introduction

#### The Need

In 1739 John Wesley preached a message entitled, "The Means of Grace," in which he affirmed the use of spiritual disciplines by those who were seeking the Lord but had not yet received the witness of the Spirit. He emphasized in the sermon that the means of grace, the ordinances, "are necessary, but that the sinner must not trust in them but in Christ."<sup>1</sup> In his affirmation, Wesley explained,

By 'means of grace,' I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby He might convey to men, preventing, justifying, or sanctifying grace.

I use this expression, 'means of grace,' because I know none better; and because it has been generally used in the Christian Church for many ages - in particular by our own Church, which directs us to bless God both for the means of grace, and hope of glory; and teaches us, that a sacrament is 'an outward sign of inward grace, and a means whereby we receive the same.'

The chief of these means are prayer, whether in secret or with the great congregation: searching the Scriptures (which implies reading, hearing, and meditating thereon); and receiving the Lord's supper, eating bread and drinking wine in remembrance of Him; and these we believe to be ordained of God, as the ordinary channels of conveying His grace to the souls of men.<sup>2</sup>

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<sup>1</sup> Edward H. Sugden (ed.), John Wesley's Fifty-Three Sermons (Nashville: Abingdon Press, 1983), pp. 167-168.

<sup>2</sup> Sugden, p. 171.

Wesley believed that "Christ had ordained certain outward means, for conveying His grace into the souls of men."<sup>3</sup>

Wesley was convinced further that Christians grow in grace normally by constant attention to the means of grace. He divided the means of grace into Instituted and Prudential. The Instituted means of grace were those spiritual disciplines and ordinances instituted by Christ: prayer, searching the Scriptures, the Lord's Supper, fasting and Christian conference. These disciplines had continuing relevance to the Church. The Prudential means of grace were not instituted by Christ and therefore varied according to changing circumstances. These disciplines involved the structure of the life of the Church: United Societies, class meetings and bands.<sup>4</sup>

Wesley was concerned that the means of grace must be exercised with a clear focus on seeking God.

In using all means, seek God alone. In and through every outward thing, look singly to the power of His Spirit, and the merits of His Son. Beware you do not stick in the work itself; if you do, it is all lost labour. Nothing short of God can satisfy your soul. Therefore, eye Him in all, through all, and above all.

Remember also, to use all means as means; as ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness.

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<sup>3</sup> Sugden, p. 168.

<sup>4</sup> Colin W. Williams, John Wesley's Theology Today (Nashville: Abingdon Press, 1960), pp. 130-140.

If, therefore, they actually tend to this, well; but, if not, they are dung and dross.<sup>5</sup>

But Wesley's conviction that the means of grace would affect the renewal of the soul in righteousness and true holiness was not shared by all Christians either then or now. This may be an important factor in the spiritual impoverishment of the church, the loss of a vital devotional life, and the absence of the spiritual disciplines in modern Protestantism.

In 1968 Donald Bloesch sounded a clear call for the recovery of the devotional life and the spiritual disciplines in modern Protestantism.

Much of the discussion concerning Christian renewal today is geared in the direction of social and political action. The accent is upon involvement in the world...

Yet there is another side to the Christian faith that also needs emphasis if authentic renewal is to come about in our time - the devotional or interior life. That there is a crying need for the recovery of the devotional life cannot be denied. If anything characterizes modern Protestantism, it is the absence of spiritual disciplines or spiritual exercises. Yet such disciplines form the core of the life of devotion. It is not an exaggeration to state that this is the lost dimension in modern Protestantism.<sup>6</sup>

Now, in 1984, spiritual disciplines are a focus of renewal in modern Protestantism.

The renewed interest in spiritual disciplines should be seen in the broader context of the growing interest in the

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<sup>5</sup> Sugden, p. 184.

<sup>6</sup> Donald G. Bloesch, The Crisis of Piety (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), p. 63.

study of spiritual formation which is at the heart of life and ministry in the Christian tradition. The need for spiritual formation has become a priority concern in theological education. In this setting patterns of life and ministry are being inculcated. The reports of the American Association of Theological Schools, the first initiated in 1972 through a special "Task Force on Spiritual Development," and the second in 1980 through the Shalem Institute for Spiritual Formation in cooperation with the Washington Theological Union, are major statements on the vital relationship between spiritual formation and theological education. The reports give substance to the concern of Kenneth Leech that Christian theology cannot maintain a healthy state without a vital prayer life and search for holiness. Leech says it well,

Theology is an encounter with the living God, not an uncommitted academic exercise. This encounter cannot survive if its only locus is the lecture theatre or the library. It needs the nourishment of sacramental worship, of solitude, of pastoral care and the cure of souls.<sup>7</sup>

Canadian Bible College shares the conviction of the vital relationship between spiritual formation and theological education. However, there is concern among the administration and faculty regarding the effectiveness of our

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<sup>7</sup> Kenneth Leech, Soul Friend (San Francisco: Harper & Row, 1977), pp. 35-36.



integration of the two dimensions in training people for effective Christian ministries. At this point the concern is the result of observation, not empirical investigation. We believe that the spiritual growth occurring in the lives of the students can and should be more interiorized, as a result of their three or four years of training on this campus, than what our present observation indicates. This study represents, in part, a desire to objectify and address the present need for a more effective spiritual formation in the student population of Canadian Bible College.

#### The Problem

How can the classical spiritual disciplines be utilized in the present formational activities of college life in order to cultivate spiritual formation in the student population of Canadian Bible College, Regina, Saskatchewan, Canada?

The problem statement can be divided into several sub-problems, which the writer addresses in subsequent chapters. How can the Pauline model of spiritual formation in the New Testament inform the use of the spiritual disciplines? How can spiritual formation classics within Roman Catholic spirituality inform the use of the spiritual disciplines? How can spiritual formation classics within Byzantine spirituality inform the use of the spiritual disciplines? How can spiritual formation classics within

Protestant spirituality inform the use of the spiritual disciplines? How did the spiritual formation project utilize the spiritual disciplines in the present formational activities of college life in order to cultivate spiritual formation in the student population, and with what results?

### A Review of Literature

The pathway of spiritual formation, through the cultivation of the spiritual disciplines, is being popularized among Protestants by Richard Foster's The Celebration of Discipline. Foster maintains that the classical spiritual disciplines take us beyond surface living into the depths of the spiritual life.<sup>8</sup> The spiritual disciplines place us in the presence of God where He can work in us and transform us. They are a means of receiving the grace of God. Foster describes this pathway as "the way of disciplined grace." It is "grace" because it is free. God's grace is not earned or deserved. It is "disciplined" because there is something for Christians to do. If we expect to grow we must take up a consciously chosen course of action.<sup>9</sup>

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<sup>8</sup> Richard Foster, The Celebration of Discipline (San Francisco: Harper & Row, 1978), p.1.

<sup>9</sup> Foster, pp. 6-7.

Richard Foster is not alone in his contemporary call for a recovery of the spiritual disciplines as a pathway of spiritual formation. Other voices in modern Protestantism and Catholicism are moving us in a similar direction. Henri Nouwen believes that the spiritual life without discipline is impossible. Spiritual disciplines are concentrated efforts "to create some inner and outer space in our lives, where obedience can be practiced."<sup>10</sup> They make us more sensitive to the voice of God. They prevent the world from filling our lives with so many voices that there is no inner or outer space to listen to the voice of God and to practice obedience. For Nouwen, "Discipline is the other side of discipleship."<sup>11</sup> Maxie Dunnam affirms the spiritual disciplines as a way "to keep alive the conversion process, to fertilize the seeds of potential within so that new birth and growth will happen."<sup>12</sup> They "enable us to recognize and cultivate awareness of the indwelling Christ" which is the focal point of the conversion process.<sup>13</sup> Kenneth Leech describes the disciplines as "concentration points in the

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<sup>10</sup> Henri J.M. Nouwen, "An Invitation to the Spiritual Life," Leadership, Summer 1981, p. 57.

<sup>11</sup> Nouwen, p. 57.

<sup>12</sup> Maxie Dunnam, Alive in Christ: The Dynamic Process of Spiritual Formation (Nashville: Abingdon Press, 1982), pp. 109-110.

<sup>13</sup> Dunnam, p. 113.

life of prayer intended to provide a framework for cultivating a spiritual life which becomes all prayer, a life in which the division between prayer and work becomes blurred and unreal."<sup>14</sup> Gerald May, while warning us about the potential dangers of an intentional spiritual journey, values the disciplines as a means of nurturing a willingness or wakefulness toward God.<sup>15</sup> Miriam Murphy calls the disciplines "good habits" and claims that they

need to be formed to enable us to center on Christ within and to have a ruling sense of God's presence.

There are three stages in habit formation which tend to nurture a mature Christian life. The first stage involves the removal of sinful obstacles, the next, the removal of those idols that deter growth and finally, the formation of those habits that are positive help to sustain growth and to nurture the maturing process . . . habits of solitude, silence, and prayer.<sup>16</sup>

Morton Kelsey calls the spiritual disciplines a healthy modern asceticism.

Asceticism . . . simply means a discipline or an exercise that enables us to become more proficient in what we are doing. As a matter of fact, any human development requires that we give up some things and do other things. . . . Discipline is absolutely central to the development of any kind of skill, whether it is in sports, in scientific discovery or in learning to love or pray. Richard Foster's The Celebration of Discipline calls us to the disciplines of meditation, prayer,

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<sup>14</sup> Kenneth Leech, True Prayer (San Francisco: Harper & Row, 1980), p. 8.

<sup>15</sup> Gerald G. May, Will and Spirit (San Francisco: Harper & Row, 1982), pp. 308-309.

<sup>16</sup> Miriam Murphy, Prayer in Action (Nashville: Abingdon Press, 1979), pp. 117-118.

fasting, study, simplicity, solitude, submission, service, confession, worship, guidance and celebration. The very popularity of the book is an indication of the need we human beings have for discipline, for asceticism. The Christian Church, and we its members, have reacted so strongly against the world-denying nonsense that it erroneously professed for so long that we have neglected the place of healthy asceticism.

There is a need for freedom and spontaneity, but sometimes this freedom and openness to another dimension is given us through our disciplines. . . . We need definite times for prayer, quiet and Bible reading. Richard Foster gives us an excellent introduction to a modern asceticism. Without it few of us will achieve the communion with the spiritual world of which we are capable.<sup>17</sup>

These voices represent various traditions within modern Protestantism and Catholicism. Nevertheless, they speak with one voice in their affirmation of the spiritual disciplines as crucial elements in the spiritual formation process. They are in agreement also in their conviction that the spiritual disciplines have no meritorious value in a person's standing before Christ.

A review of the history of Christian spirituality reveals that these contemporary voices are echoes of the past. The classic treatment providing the historical perspective is A History of Christian Spirituality, edited by Louis Bouyer, in three volumes. The work encompasses Catholic, Protestant and Orthodox Spirituality. It is a

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<sup>17</sup> Morton T. Kelsey, Companions on the Inner Way (New York: Crossroad, 1983), p. 119.

goldmine of information. Urban T. Holmes III, A History of Christian Spirituality, offers a brief but helpful introduction to the periods, schools and major personalities in Christian spirituality. Another important contribution to this study comes from a series entitled, Classics of Western Spirituality, published by Paulist Press. The series represents a major effort to publish many of the great spiritual classics in Western and Eastern Christian spirituality as well as in other religious traditions.<sup>18</sup>

A study of the spiritual classics reveal that spiritual disciplines are integral elements in the various spiritual formation models within Christian spirituality. One example is William Law in his classic, A Serious Call to a Devout and Holy Life. Law writes,

let your own soul be the object of your daily care and attendance . . . study all the holy arts of restoring it.

Delight in its service . . .

Nourish it with good works, give it peace in solitude, get it strength in prayer, make it wise with reading, enlighten it by meditation, make it tender with love, sweeten it with humility, humble it with penance, enliven it with Psalms and hymns, and comfort it with frequent reflections upon future glory. Keep it in the presence of God and teach it to imitate those guardian angels, which though they attend on human affairs and the lowest of mankind, yet always behold the face of our Father which is in Heaven (Matt.18:10).<sup>19</sup>

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<sup>18</sup> Tilden H. Edwards, Jr., "Spiritual Formation in Theological Schools: Ferment and Challenge," Theological Education, Autumn 1980, p. 49.

<sup>19</sup> Paul G. Stanwood, ed., William Law: A Serious Call to a Devout and Holy Life-The Spirit of Love, editor-in-chief

The sources representing the Holiness revival in the nineteenth-century are gleaned from a pamphlet entitled "The Higher Christian Life." The pamphlet announces the reprinting of a forty-eight volume series representing extremely important sources for the study of the Holiness, Pentecostal and Keswick movements. The series is edited by Donald W. Dayton of Northern Baptist Theological Seminary. The introductory volume of the series is entitled, The Higher Christian Life: A Biographical Overview. The series is reprinted by Garland Publishing, Incorporated.<sup>20</sup>

The past and present calls for a revitalization of the spiritual disciplines within the context of spiritual formation models is being heard within theological education. There are two reports, sponsored by the American Association of Theological Schools, that address the relationship between spiritual formation and theological education. The first report, written in 1972, is entitled "Voyage - Vision - Venture." The report begins with the affirmation that "a priority issue of major dimensions is that of the spiritual development of persons preparing for ministry."<sup>21</sup>

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Richard J. Payne, *The Classics of Western Spirituality* (New York: Paulist Press, 1978), pp. 90-91.

<sup>20</sup> "The Higher Christian Life: Sources for the Study of the Holiness, Pentecostal and Keswick Movements" (New York: Garland Publishing, n.d.), pp. 1-12.

<sup>21</sup> Task Force of the American Association of Theological

The seminary, and especially the faculty, is charged with the responsibility for providing a "milieu for growth" that will form the foundation of lifelong growth. The institution must do everything possible within its framework to provide all the means for personal growth and spiritual development. "Everything is involved in this process: liturgy, classes, prayer, living arrangements, families, the entire staff, periods of clamor and of quiet, student health services - everything that impacts an individual."<sup>22</sup> The report acknowledges the important need for the evaluation of spiritual formation also.<sup>23</sup> The task force concludes,

This task force is convinced that a follow-up is imperative. We see the need for the assistance of the faculty in the growth process of the student as substantive and immediate.

We are convinced that it is in dealing with the matter of spiritual formation that theological intelligence finds its moorings and it is there that ministry still discovers its justification for being and its power to act redemptively in human affairs.<sup>24</sup>

The second report, published in 1980, is entitled "Spiritual Formation in Theological Schools: Ferment and Challenge." It identifies two basic areas of concern. The first concern is the nature of spirituality and its relation

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Schools, "Voyage - Vision - Venture," Theological Education (Spring 1972) p. 1.

<sup>22</sup> Task Force, p. 11.

<sup>23</sup> Task Force, p. 37.

<sup>24</sup> Task Force, pp. 44-45.



to theological studies. The second concern is to develop an understanding of spirituality that encompasses the intellectual, affective and intuitive approaches to religious knowledge."<sup>25</sup> The persons responsible for the report approached their task by establishing six regional conferences for faculty on the topic of spiritual formation. The conferences uncovered several needs for attention. Among these needs there is evidence that students "have not been exposed to classical spiritual disciplines or to a serious religious community's rhythm and way of life."<sup>26</sup> This means students need "help with the development and accountability for a disciplined attentiveness to...grace, individually and corporately."<sup>27</sup> The report outlines some ways that schools are approaching spiritual formation that include entry retreats, small groups, courses, spiritual life days and weeks, spiritual life centers, worship and liturgy, families, meals and faculty-student spiritual life committees. There is a need to submit all to a measurable evaluation process also.<sup>28</sup> The report concludes with some potentially valuable

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<sup>25</sup> Edwards, Jr., pp. 12-13.

<sup>26</sup> Edwards, Jr., p. 21.

<sup>27</sup> Edwards, Jr., p. 21.

<sup>28</sup> Edwards, Jr., p. 30.

subjects for research that would enhance our understanding of spiritual formation. The subjects of relevance to this study are,

4. The history of spirituality and spiritual development in particular Christian traditions and their viability today.

9. What historic Protestant, Orthodox, and Roman Catholic spiritualities and guidance practices have to offer one another today, and what may be inadequate in all of them, in moving toward an authentic spirituality for our time and place.

12. A similar assessment or simple survey of approaches to corporate worship/liturgy, to small groups, and to spiritual formation evaluation.<sup>29</sup>

It appears that the second report in particular is having a positive impact on theological education. Possible evidence of this is a noticeable increase in doctoral dissertations on the subject of spiritual formation since the regional conferences and release of the report. In 1982 there are five dissertations that have relevance for the utilization of spiritual disciplines. The topics include: "Spiritual Formation of Seminarians by Means of a Program of Contemplative Practices", "The Role of the Congregation in Encouraging the Practice of the Classical Disciplines of the Spiritual Life", "A Model for Enabling Persons in the Spiritual Disciplines of Prayer and Meditation", "Ascetical Practices in Spiritual Direction: A Study of Traditional and Contemporary Resources with Case Studies", and "Teaching

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<sup>29</sup> Edwards, Jr., pp. 46-47.

Contemplative Prayer as a Tool in Spiritual Growth."<sup>30</sup> The 1983 dissertations on spiritual formation include: "Preface to Spiritual Direction In a Parish Setting: Utilizing the Journal Keeping Method for Spiritual Growth in a Group Situation", "A College Level Course on Contemporary Christian Spirituality Using Growth Groups as a Learning Tool", and "The Seminar in Formative Spirituality: A Model of Personal and Communal Identity Formation for First-Year Theology Students."<sup>31</sup> It is premature to draw any conclusions at this point. However, it is possible that the practice and study of spiritual formation is increasing in popularity within theological institutions, leading to an increasing number of doctoral candidates writing on the subject in the context of seminary, college and church. This potential relationship is important and needs to be monitored.

We come now to the foundation of authentic spiritual formation, the Scriptures. There are two basic models of spiritual formation with many possible variations in each model. The first is the 'outside-in' model which attempts to "conform" a person through "external patterns of behavior."

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<sup>30</sup> Comprehensive Dissertation Index 1982 Supplement.  
 Part 2 (Ann Arbor: University Microfilms International, 1983), p. 617.

<sup>31</sup> Dissertation Abstracts International. Volumes 43A. nos. 9, 11 and 44A. no. 6, 1983 (Ann Arbor: University Microfilms International, 1983), pp. 108, 97, 111.

A norm of behavior is given to a person and as the person conforms to the norm internal change occurs. The second is the 'inside-out' model which has "inner transformation" as its goal in order to "modify external behavior." The focus of the first model is the conformation of the external life in order to transform the inner life while the focus of the second model is the transformation of the inner life in order to conform the outer life. The New Testament Scriptures represent primarily the 'inside-out' model. The reason for the 'inside-out' model is the early Christian belief in the infusion of the transcendent and dynamic Holy Spirit into human personality.<sup>32</sup> His presence transforms the inner life which, in turn, conforms external behavior.

It is possible to speak of spiritual formation models in the New Testament. Arthur Freeman in an article entitled, "Styles of Discipleship: Personal Growth Models in the New Testament", identifies and develops briefly the Matthaean and Pauline models of spiritual formation. He implies the presence of other models in the New Testament also. Freeman identifies three primary components in the models of the early church. The first component is its view(s) of the human being, including: early Christian understanding of

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<sup>32</sup> Arthur Freeman, "Styles of Discipleship: Personal Growth Models in the New Testament," Studies in Formative Spirituality, 5, no. 2 (1984): 172-173.

creation, the Fall and its consequences in relation to human potential and limitation; psychological views of the good and evil impulse within man and its implications for life; any view of life stages; perspectives on the "flesh" and their influence on this present life. The second component of the early church models is its view(s) of the social, cultural and political milieu which both shape and control human life, including: the Christian community; the Christian family; the relationship of New Testament communities to society and the state either to live redemptively within or sever all relationships. The final component is its view(s) on the Transcendent, including: God's interpenetration with human life; the limiting factor of Satan and the demonic; the eschatological hope, based on God's entrance into history, bringing forgiveness and the dawning of a new future transcending human potential. The breadth of these components reveal the many factors involved in human transformation, all of which are operative in the inner life of early Christians.<sup>33</sup> Freeman concludes,

If one's inner dynamics were only seen as negative (i.e., the evil impulse and the influence of the demonic) then the growth model would have to be external restriction to control the troublesome inner dynamics. If the inner dynamics had as a primary component the Spirit of God, then by surrendering to the right inner dynamic, life could be transformed from within.<sup>34</sup>

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<sup>33</sup> Freeman, pp. 174-175.

<sup>34</sup> Freeman, p. 175.

## Theoretical Framework

### Assumptions

There are several major assumptions that come from a review of the literature and form the foundation for this study. First, the New Testament provides the foundation for a study of spiritual formation and, in fact, contains several spiritual formation models with accompanying spiritual disciplines. Second, the spiritual classics reveal that spiritual disciplines are integral elements in the various spiritual formation models within Christian spirituality. Third, spiritual disciplines cultivate an attentiveness toward God. Fourth, some of the classical spiritual disciplines are meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, celebration, fellowship and journal-keeping. Fifth, every element of life within a theological institution either helps or hinders the spiritual formation of students. Finally, the evaluation of spiritual formation is a necessary and important aspect of the process.

### Definitions

#### Spiritual life

is seen as a quality of the totality of human development, informed and influenced by the Transcendent/God/spiritual dimension of existence. In the Judeo-Christian tradition it frequently emphasizes

the way God's historical acts and presence in life 'graces' human existence: human potentials thus only partially being determined by what is inherent in the person, whose limits are transcended and horizons broadened by what God bestows.<sup>35</sup>

### Spiritual (or faith) formation

can be understood as the process of allowing the liberation of the real, unique 'Christ-form' within us. Practically, it involves all the intentional provisions we may have for nourishing our faith life as members of the Body of Christ. These may not be as important as the unintentional formative events in our lives, such as a particularly graced encounter with a friend. Anything can contribute to our spiritual formation, including the critical tradition of belief we normally call academic theological education and the personal identity/role development involved in pastoral formation. But intentional spiritual formation is distinguished from these by its up-front focus on conscious means of cultivating attentiveness to grace, especially to the called out Christ-nature, in our individual and corporate life.

When authentic, such efforts are not ways of trying to force or make grace happen. That would be a contradiction in terms. Rather, they are efforts that assist us in not missing, distorting, or fleeing from grace as it appears.

Different theological traditions have varying views about the nature of grace and works. But in orthodox Christian tradition they all seem to share an appreciation of the value of some forms of attentiveness that aid the formation of our life in the Spirit (even if, at their most negative, these provisions involve simply forms of guarded attention against any works righteousness).<sup>36</sup>

Spiritual transformation (sanctification) should not be confused with spiritual formation. Spiritual formation is

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<sup>35</sup> Freeman, p. 171.

<sup>36</sup> Edwards, Jr., p. 10.

"a servant of God's transforming power . . . Whether transformation happens or not is a matter of God's grace and individual cooperation."<sup>37</sup> Spiritual transformation is understood best through the meaning of "metamorphosis" which is derived from the Greek verb rendered "be transformed."<sup>38</sup> Metamorphosis is "the action or process of changing in form, shape or substance."<sup>39</sup> Transformation occurs at the deepest levels of the human personality. It is an inward change at the very 'form' of our being.<sup>40</sup> Spiritual transformation represents the inner working of the Holy Spirit forming the Christ-image within us and expressing the Christ-image through us (II Cor.3:18).

### Spiritual disciplines

make visible our spiritual values. They are the specific, concrete, regular means of attentiveness to grace that we or others discern are appropriate for us as part of our ongoing formation in the Spirit's Way. These may include such classic forms as corporate and personal prayer and meditation, fasting, journal keeping, Scripture and other spiritual reading, and particular kinds of service to others. They also may include less obvious forms such as jogging or some other physical activity, smiling at ego-heaviness, and walking

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<sup>37</sup> Edwards, Jr., p. 37.

<sup>38</sup> J. Sidlow Baxter, A New Call to Holiness (Grand Rapids: Zondervan Publishing House, 1967), pp. 163-169.

<sup>39</sup> The Oxford English Dictionary, Volume VI, S.v. "metamorphosis."

<sup>40</sup> R.C.H. Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians (Columbus: Wartburg Press, 1946), pp. 948-949.



in the woods, if the intention is attentiveness and surrender to God's gracious will. It is the marriage of this Gospel intent with particular methods that saves discipline from the burden of the law and works righteousness.<sup>41</sup>

Classical spiritual disciplines mean they "are central to experiential Christianity. In one form or another all of the devotional masters have affirmed the necessity of the disciplines."<sup>42</sup>

Spiritual direction (or guidance, companionship, friendship)

is the particular discipline of listening with a soulfriend to the ways the Spirit is uniquely moving through our whole life, deepening our conversion into the joy and mission of God in Christ. The relationship also involves attention to the disciplines undertaken by a person to assist ongoing, daily listening. Such spiritual guidance personalizes theological education in terms of this person's gift, call, and need, in the context of the Body of Christ.<sup>43</sup>

Discernment of spirits

is a scriptural spiritual gift (cf., e.g., I John 4), focused on sorting out the spirits roaming within us (or in communal discernment, in our community). What in our lives is of the Spirit, what of ego (at whatever conscious or unconscious level), and what of demonic influence? Ignatius Loyola (and his Jesuit followers) brought this scripturally and historically attested gift into a particularly articulated and tested form that has had influence in Protestant as well as Catholic traditions in the last few centuries. Its special focus in Ignatian tradition is on a process of vocational discernment, both individual and corporate.

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<sup>41</sup> Edwards, Jr., pp. 10-11.

<sup>42</sup> Foster, p. 1.

<sup>43</sup> Edwards, Jr., p. 11.

The underlying goal beneath this objective is to discern how the Lord is present in all things. Such discernment normally is a part of a spiritual direction/guidance relationship.<sup>44</sup>

Mystical "refers to a graced awareness/communion with God, with authenticating fruits of discernment, wisdom and compassion."<sup>45</sup>

### Christian spirituality

refers to such awareness in the context of historical and contemporary Christian experience, faith, and community. A foundational spirituality is shared by all Christians, involving such basics as faith in the triune nature of God, corporate and personal prayer, the privileged nature of Scripture, and charity. There also are particular spiritualities that emphasize specific dimensions of Christian understanding and particular ways of living out a Christian life. These are seen most easily in given schools of spirituality such as Franciscan, Ignatian, Benedictine, and Carmelite. They are also apparent in the distinctiveness of particular Protestant ways, such as Quaker, Mennonite, Puritan, Liberal, and Evangelical.<sup>46</sup>

### Christian introspection

is a prayerful process of discovery in which we search for the ways in which we have closed the doors to God's presence. The goal, then, is not self-worship but continual change in our self-definition to bring it in line with an openness to Christ. It is this openness that is a response to Christ's claim on us.<sup>47</sup>

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<sup>44</sup> Edwards, Jr., p. 11.

<sup>45</sup> Edwards, Jr., p. 11.

<sup>46</sup> Edwards, Jr., pp. 9-10.

<sup>47</sup> Robert J. Wicks, Christian Introspection (New York: Crossroad, 1983), p. 13.

### Ascetical

from the Greek askein, referring to learning a skill by exercise, was used by the early church to refer to what humans can do in their search and preparation for realizing the truth of God; it finds particular foundation in the writings of St. Paul (e.g., I Cor. 9:24-27, Phil. 3:13-16, II Tim. 4:7; also see Acts 24:16, Matt. 5:45, 6:33, Mark 8:34).<sup>48</sup>

## The Methodology

### Contextual Setting

Canadian Bible College is the undergraduate training institution for the Christian and Missionary Alliance in Canada. It is located in Regina, Saskatchewan, Canada. The College exists primarily to train people for effective Christian ministries within the Christian and Missionary Alliance. The College offers four degree programs designed to prepare persons for professional ministries: four year Bachelor of Theology, four year Bachelor of Religious Education, three year Bachelor of Religious Education (for Registered Nurses), and the four year Bachelor of Sacred Music. In addition the College offers two non-professional programs: three year Bachelor of Biblical Studies and twenty-four semester hour Diploma in Church Ministry. The programs are structured so that those students who graduate from the College may meet the normal level entrance

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<sup>48</sup> Edwards, Jr., p. 11.

requirements for seminary education.<sup>49</sup> Since 1961 Canadian Bible College has been an accredited member of the American Association of Bible Colleges which is the accrediting body for Bible colleges throughout Canada and the United States.<sup>50</sup> At the time of this study Canadian Bible College served four hundred and forty-four students, with twenty-one persons employed in administration, thirty-one persons on the teaching faculty, and forty-four persons designated as support staff. The above figures included both fulltime and part-time persons.

#### Focuses of Research

The focuses of research pertain to the sub-problems that derive from the major problem statement. The purpose of the research is to inform the use of the spiritual disciplines in the contextual project. The first focus of research is the biblical model of spiritual formation. The study includes three aspects of Paul's model. The first aspect is his thought on the important concepts of the indwelling Christ and indwelling sin. These concepts are foundational to Paul's model of spiritual formation. The second aspect is his understanding of transformation. The idea of transformation is used on four occasions in the New Testament

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<sup>49</sup> Canadian Bible College Catalogue, 1983-84, p. 26.

<sup>50</sup> Catalogue, 1983-84, p. 8.

documents: Matthew 17:2, Mark 9:2, Romans 12:2 and II Corinthians 3:18. The first two references are located in the Gospels and pertain to the transfiguration of Christ. The final two references are located in Paul's Epistles and relate to the transformation of believers. The first two aspects lay the foundation for the third which is a biblical study of spiritual disciplines from a Pauline perspective. The three aspects together provide a framework for understanding the Pauline model of spiritual formation.

The second area of research is spiritual formation classics within Roman Catholic spirituality. The research begins with Augustine and his Confessions. Christian spirituality in the West is an import from the East until Augustine comes on the scene. The Western church reads the Fathers of the East through the filter of Augustine. This pattern is only now beginning to change.<sup>51</sup> The research continues with Western monasticism and The Rule of St. Benedict by Benedict of Nursia. He is the "founder of the Benedictine order" who instituted the "daily recitation of the Divine Office."<sup>52</sup> The research moves to fourteenth-century mystical spirituality. Bonaventure is noted for his conception of the

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<sup>51</sup> Urban T. Holmes, III, A History of Christian Spirituality (New York: Seabury Press, 1980), p. 42-43.

<sup>52</sup> Holmes, III, p. 46.

"classical formula of spiritual literature."<sup>53</sup> He is regarded as "the greatest of the Franciscan teachers of the spiritual life."<sup>54</sup> The Soul's Journey into God reveals his spiritual thought. The Cloud of Unknowing is "one of the finest spiritual treatises of the whole fourteenth-century."<sup>55</sup> It is written by an unknown author. The Imitation of Christ by Thomas a Kempis had "a decisive influence on the subsequent evolution of spirituality."<sup>56</sup> This book was widely read in seventeenth-century England.<sup>57</sup> The study continues with Counter-Reformation spirituality. Three Spanish spiritual masters begin to provide "the first science of the spiritual life."<sup>58</sup> Ignatius Loyola's Spiritual Exercises are his notes in "leading other individuals to an openness to the experience of God."<sup>59</sup> Teresa of Avila's Interior Castle is another model of spiritual formation. She is described as "one of the greatest Christian women that

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<sup>53</sup> Louis Bouyer, ed., A History of Christian Spirituality, 3 vols. (New York: Seabury Press, 1963), 2:308.

<sup>54</sup> Holmes, III, p. 66.

<sup>55</sup> Bouyer, 2:420.

<sup>56</sup> Bouyer, 2:439.

<sup>57</sup> Holmes, III, p. 113.

<sup>58</sup> Holmes, III, p. 93.

<sup>59</sup> Holmes, III, p. 94.

ever lived."<sup>60</sup> Teresa of Avila and John of the Cross are co-founders of Discalced Carmelites.<sup>61</sup> Frances de Sales sought to combine Ignatian and Carmelite spirituality and initiated a form of meditation known as the Salesian method.<sup>62</sup> He wrote Introduction to the Devout Life, a classic that was widely read in seventeenth-century England.<sup>63</sup> Moving to the recent past, Thomas Merton, a Cistercian monk, refutes the idea that "the mystical way is an escape from reality."<sup>64</sup> The research of spiritual formation models within Catholic spirituality concludes with Merton's Life and Holiness.

The third focus of research is spiritual formation classics within Byzantine spirituality. The research begins with Origen who is considered the "seminal thinker in the history of Christian spirituality, particularly in the East."<sup>65</sup> Origen's spiritual thought is gleaned from the preface to his Commentary on the Song of Songs and from other selections of his work. The research continues with The Life of Antony by St Athanasius. It is a classic of desert spirituality. The

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<sup>60</sup> Holmes, III, p. 98.

<sup>61</sup> Holmes, III, p. 99.

<sup>62</sup> Holmes, III, pp. 105-106.

<sup>63</sup> Holmes, III, p. 113.

<sup>64</sup> Holmes, III, p. 154.

<sup>65</sup> Holmes, III, p. 26.

work is the oldest monastic biography available. No work encourages monastic life more than this one.<sup>66</sup> The study examines Eastern monastic spirituality beginning with the The Life of Moses by Gregory of Nyssa who is called the 'father of Christian mysticism.'<sup>67</sup> Praktikos and Chapters on Prayer by Evagrius Ponticus, who is described as "one of the most important names in the history of spirituality," is considered.<sup>68</sup> John Climacus introduces the image of the "ladder" to spiritual growth through The Ladder of Divine Ascent. He initiates the "first systematic development of the 'Jesus Prayer'" which later becomes the center of Byzantine spirituality.<sup>69</sup> He makes a significant influence through Simeon the New Theologian on the Hesychasts in the fourteenth-century, the golden age of the Jesus Prayer.<sup>70</sup> Simeon the New Theologian taught that the "Holy Spirit comes as a sudden transforming experience."<sup>71</sup> The research includes his Discourses. St. Gregory Palamas trained at

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<sup>66</sup> Bouyer, 1:306-308.

<sup>67</sup> Holmes, III, p. 31.

<sup>68</sup> Bouyer, 1:381.

<sup>69</sup> Bouyer, 2:557.

<sup>70</sup> Holmes, III, pp. 37-38.

<sup>71</sup> Holmes, III, p. 90.



Mt. Athos in "hesychasm and became its chief exponent."<sup>72</sup> Hesychasm relates the Jesus Prayer to breathing.<sup>73</sup> This research centers on his spiritual thought in The Triads. A consideration of the spiritual formation models within Byzantine spirituality concludes with The Way of a Pilgrim, which captures "the revival of orthodox spirituality" in Russia during the nineteenth-century.<sup>74</sup> It is written by an unknown Russian peasant.

The fourth area of investigation is spiritual formation classics within Protestant spirituality. The study begins with the Reformer, Martin Luther. Protestants credit Luther for reintroducing a "strictly biblical faith."<sup>75</sup> Luther's spiritual heritage is revealed in The Theologia Germanica of Martin Luther. John Calvin "was the first modern man in the sense that Luther was the last medieval man."<sup>76</sup> Bouyer suggests that "the most important complement brought by Calvin to Lutheranism was his doctrine of sanctification."<sup>77</sup> Calvin believed that if faith is authentic it reveals

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<sup>72</sup> Holmes, III, p. 91.

<sup>73</sup> Holmes, III, p. 90.

<sup>74</sup> Holmes, III, p. 148.

<sup>75</sup> Bouyer, 3:69.

<sup>76</sup> Holmes, III, p. 127.

<sup>77</sup> Bouyer, 3:85.

itself in the sanctification of the whole person.<sup>78</sup> His spiritual thought is gleaned from selections within The Piety of John Calvin: An Anthology Illustrative of the Spirituality of the Reformer. The study continues with Johann Arndt's True Spirituality. He insists on "a doctrine that would nourish the interior life."<sup>79</sup> Arndt's writings reflect his desire for "a revival of the doctrine of the spiritual life" and some describe him as the founder of "German pietism."<sup>80</sup> The research includes George Fox, the founder of the Society of Friends, or Quakers.<sup>81</sup> Bouyer credits Fox with having "rediscovered the vocation of early monasticism."<sup>82</sup> Holmes places Fox in the school of "radical Protestantism."<sup>83</sup> The Journal of George Fox uncovers his spiritual thought. William Law's A Serious Call to a Devout and Holy Life is worthy of consideration. Law is "the most noteworthy figure in English spirituality" in the seventeenth-century according to Holmes.<sup>84</sup> John Wesley is an important figure in Christian

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<sup>78</sup> Bouyer, 3:86.

<sup>79</sup> Bouyer, 3:101.

<sup>80</sup> Holmes, III, pp. 136-137.

<sup>81</sup> Holmes, III, p. 135.

<sup>82</sup> Bouyer, 3:163.

<sup>83</sup> Holmes, III, p. 135.

<sup>84</sup> Holmes, III, p. 122.

spirituality. Bouyer claims that "apart from the Quakers . . . no one did so much to rebuild the bridges on the spiritual plane between Catholicism (old and new) and a renewed Protestantism."<sup>85</sup> Holmes adds that Wesley "had the intellect to redeem many of the pietist insights."<sup>86</sup> A Plain Account of Christian Perfection is the focus of study. The remainder of Protestant spirituality centers on the writings of the nineteenth-century holiness movement. The reasons for this focus are two-fold: first, the writer of this study finds his own denominational roots in this movement, and second, the movement affected evangelicalism profoundly. In an effort to understand important spiritual formation models from this movement other worthy models from outside the movement are not considered. Charles G. Finney's Lectures to Professing Christians "forshadow the emerging 'Oberlin Perfectionism' and illustrate the extent to which the themes of Methodism were permeating the religious culture of the time."<sup>87</sup> W.E. Boardman, a Presbyterian, in his book The Higher Christian Life articulates "the teaching in a more moderate form that appealed to non-Methodists who disliked

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<sup>85</sup> Bouyer, 3:193.

<sup>86</sup> Holmes, III, p. 140.

<sup>87</sup> "The Higher Christian Life," p. 8.

the language of perfectionism."<sup>88</sup> The research continues with Hannah Whitall Smith's The Christian's Secret of a Happy Life representing the Keswick movement.<sup>89</sup> The research concludes with A Larger Christian Life by A.B. Simpson, "the founder of the Christian and Missionary Alliance."<sup>90</sup>

### Contextual Project

At this point it is appropriate to restate the major problem of this project. How can the classical spiritual disciplines be utilized in the present formational activities of college life in order to cultivate spiritual formation in the student population of Canadian Bible College, Regina, Saskatchewan, Canada? The foundational phase of the contextual project focuses on research and testing as a preparation for the implementation phase. The implementation of the project commences in September, 1983, and extends to April, 1984. The project is for a duration of one college year or equivalent to two semesters on campus. There are four test groups in this study. The first group includes all the members of the student body who choose to become a part

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<sup>88</sup> "The Higher Christian Life," p. 6.

<sup>89</sup> "The Higher Christian Life," p. 12.

<sup>90</sup> "The Higher Christian Life," p. 10.

of the project. The second group involves all the members of the administration, faculty and support staff who decide to become a part of the project as well. The third group contains the members of the Maps of the Spiritual Life course who choose to be a part of the project. The fourth group is a small core group selected from the larger first group of students who then become the intensive focus of the project. The fourth group is the lens through which the other three test groups are assessed. The spiritual formation that occurs in the core group is compared to the spiritual formation that occurs in the other three groups over the period of the project. The data received from prepared spiritual assessment questionnaires is the primary source for the measurement of the formation that occurs among the four test groups. The project is developmental in nature. Its purpose is to motivate in order to bring certain results in the present.

### Conclusion

The dissertation is organized in the following manner. The biblical model and the classical expressions of spiritual formation receive separate consideration. Each classic is the subject of an extensive synthesis of the process of spiritual transformation and of the purpose of the spiritual disciplines in the formation process. The study includes a consideration of the implications of the biblical model and

spiritual classics for the utilization of the spiritual disciplines in the contextual setting. This particular form of organization allows for a fuller consideration of the classics given the breadth of the selections. The writer of this study seeks to make a two-fold contribution by means of this approach. First, there is widespread unfamiliarity with the content of the spiritual classics. This is true particularly of the contextual setting. The writer desires to stimulate dialogue between persons in his spiritual tradition and the content of the classics. Second, dialogue with the content can then begin to evoke consideration of the implications of the classics for theological education in the contextual setting. Extensive consideration must be given to the content of the classics if a meaningful dialogue of their implications is to occur. Moreover, this approach provides the writer and readers with a broad grid through which all other endeavors in the classical spiritual disciplines can be pursued in the context of ongoing study. Finally, the study includes an analysis of the contextual project findings with theological reflection, a statement of conclusions flowing from the project problem research, and concludes with curriculum design.

## CHAPTER TWO

### Biblical Model of Spiritual Formation

#### Introduction

How can the biblical model of spiritual formation inform the use of the spiritual disciplines? The chapter considers three aspects of Paul's model. The first aspect is his thought on the important concepts of the indwelling Christ and indwelling sin. The second aspect is his understanding of spiritual transformation in Romans 12:2 and II Corinthians 3:18. The first two aspects lay the foundation for the third which is a biblical study of spiritual disciplines from a Pauline perspective. These three aspects provide a framework for understanding the Pauline model of spiritual formation. The chapter concludes with a consideration of the implications of the Pauline model of spiritual formation for the utilization of spiritual disciplines in the contextual setting.

Richard Lovelace, Dynamics of Spiritual Life, issues a statement on the vital importance of such a study for the church.

Since virtually all of the problems in the church including bad theology issue from defective spirituality, the attention given to spiritual theology - that is, to the question of how to keep all the cells

in the body of Christ in optimum health and running order - should culminate in a new vitality in the church.<sup>1</sup>

The Apostle Paul makes a profound contribution to spiritual theology.

## The Foundation of Spiritual Transformation

### The Indwelling Christ

The Apostle Paul makes a vital contribution to spiritual formation in the New Testament. In his Epistles he offers glimpses of the richness of his personal spiritual experience. Paul's life in Christ begins in dramatic fashion on the road to Damascus (Acts 9). There he encounters the living Christ. Paul's "conversion experience" was far and away the most vital and formative influence" of his life.<sup>2</sup> There is no doubt that "Damascus coloured all his theology."<sup>3</sup> He describes the profound nature of conversion to Christ in dramatic terms, "if any man is in Christ, he is a new creature; the old things passed away; behold new things have come" (I Cor. 5:17).<sup>4</sup> This profound change certainly is true

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<sup>1</sup> Richard F. Lovelace, Dynamics of Spiritual Life (Downers Grove: Inter-Varsity Press, 1977), p. 58.

<sup>2</sup> James Stewart, A Man in Christ (Grand Rapids: Baker Book House, 1975), p. 82.

<sup>3</sup> Stewart, p. 127.

<sup>4</sup> All biblical quotations are from the New American Standard Version of the Bible, unless otherwise stated.



for Paul. In amazing fashion he begins to preach the very Christ he sought to destroy (Acts 9:20-21).

The richness and depth of Paul's spiritual experience begins to unfold. Ananias finds him in Damascus where Paul is healed from his blindness, filled with the Holy Spirit and baptized (Acts 9:17). Sometime later in his defense before the Jews he reveals that, subsequent to his conversion experience, he received a vision while praying in the temple in Jerusalem (Acts 22:17). In the first letter to the Corinthians he writes about the dynamic expression of the Holy Spirit through imparted spiritual gifts and reveals that he prophesies and speaks in tongues often (I Cor. 12:1). Paul implies that he is the person who was "caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak" (II Cor. 12:4). In defending his apostleship before the Galatians he argues that his revelations are authentically from the Lord (Gal. 1:12).

In light of the experiences that clearly mark his life one can observe a genuine Pauline mysticism. However, a distinction between two types of mysticism is important here. The two types are 'acting' and 'reacting' mysticism. The 'acting' type of mysticism occurs when mystics consider their own actions as the primary factor in their communion with God. A response follows on the part of God. In this form of mysticism people are the initiators and God is the responder.

The 'reacting' type is a religion of grace. The Apostle's mysticism is clearly of the latter type. Christ is the initiator in Paul's mysticism. His conversion experience on the Damascus road paved the way for a spirituality that is rooted in "God's self-revelation," a union that is "the gift of God" and a religion that is "all . . . of grace," not achieved by human "effort" but received by "faith."<sup>5</sup>

The exceptional dimensions of the Apostle's spiritual life in "visions and revelations" are reflections of a deeper reality. The "inmost nature" of Christianity did not reside in "transient rapture" but in "daily, ever-renewed communion" with Christ.<sup>6</sup> He expresses this deeper reality with the phrase "in Christ." The reality of the indwelling Christ is vital to an understanding of Paul's model of spiritual formation. The expression "in Christ" and similar expressions such as "in the Lord" and "in Him" are found one hundred and sixty-four times in Paul's Epistles.<sup>7</sup> The concept of union with Christ in His resurrection life is at the center of Paul's thought and experience. "Christ in you, the hope of glory" is the summation of his thought and life (Col. 1:27).

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<sup>5</sup> Stewart, pp. 163-164.

<sup>6</sup> Stewart, p. 162.

<sup>7</sup> Stewart, p. 154-155.

In his classic work on Paul, A Man in Christ, James Stewart gives an insightful perspective on the consensus of opinion among scholars in relation to the meaning of "in Christ."

'Just as the thought of life,' declares Titius, 'is the decisive one for religion, as over against that of righteousness; and as the resurrection thought, in consequence, takes precedence of that of judgment in delineating the way of salvation; so the idea of the spiritual life in Christ takes precedence of the thought of justification.' 'This personal union with Christ,' says Garvie, 'is the constant dominating factor in the religious experience and moral character of Paul.' Deissmann, who has always been a protagonist of this point of view, holds that 'the various Pauline testimonies about salvation are refractions of the one single ray, the faith of Christ. . . . As a matter of fact, the religion of Paul is something quite simple. It is communion with Christ.' Dean Inge is equally emphatic. 'This intimate relationship with the Spirit-Christ is unquestionably the core of his religion. . . . The critic of St. Paul must give full weight to the constantly repeated words 'in Christ.' The mystical Christ could do what the idea of a Messiah could never have done. This conception, developed in the Fourth Gospel, has been the life-blood of Christianity ever since.' 'Christ-faith,' says J. Weiss, 'Christ-piety, Christ-worship, Christ-mysticism - this is the one focus of Paul's religion; this is the special form in which he experienced Christianity.' Professor H.A.A. Kennedy's verdict is a notable one. 'This supremely intimate relation of union with Christ constitutes for Paul the pre-supposition of everything that counts in salvation.' 'Union with Christ,' according to Professor H.R. Mackintosh, 'is a brief name for all that the apostles mean by salvation. For St. Paul and St. John oneness with Christ is to be redeemed, and to be redeemed is oneness with Christ . . . the classical Christian experience, not a peripheral eccentricity.' Schweitzer's recent book The Mysticism of Paul the Apostle, while marked by the same rather exaggerated eschatological bias which characterized his earlier work, has this great merit, that it fixes on the experience of union with Christ as the very core of Christianity. And Professor C.E. Raven's conclusion about Paul is that 'his whole many-sided philosophy is based upon the belief that such personal union achieved by faith and consummated in love is the essence of

religion. . . . Life 'in Christ' is not peculiar to St. Paul and is indeed the essential and creative element in Christianity.<sup>8</sup>

It is clear that the expression, "in Christ," is central to the Apostle's spiritual thought.

The meaning of "in Christ" is important to understand. The phrase, "in Christ," is intimately linked to another phrase, "in the Spirit," which Paul uses also. In his thought the two expressions represent the same experience. This does not imply the same identity for Christ and the Spirit. The thrust of the New Testament is that the Holy Spirit makes Christ real to us and imparts Christ's gifts to us through the Spirit's indwelling presence. The work of the Holy Spirit is Christ-centered in nature (John 16:14). So close are the two phrases in Paul's thought that he seems to pass from one to the other without distinction.<sup>9</sup> He writes, "you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you" (Rom. 8:9a,b). Life "in Christ" is lived in the realm of the Spirit. The indwelling presence of the Spirit of God atmospheres all of life. He recreates, infills and revitalizes life. The Spirit within makes Christ the believer's "new environment." This is the meaning of the

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<sup>8</sup> Stewart, pp. 150-152.

<sup>9</sup> Stewart, p. 156.

phrase "in Christ."<sup>10</sup> It is understandable that Paul should declare, "to live is Christ" (Phil. 1:21).

The triumph of Romans 8 is for those who are "in Christ Jesus" (Rom. 8:1). This triumph relates intimately to the work of the Holy Spirit,

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh" (Rom. 8:2-3).

Christ secures the judicial reality of this triumph over sin and the Holy Spirit imparts the experiential reality. Here the "new environment" of Christ that atmospheres the believer's life is described as "the mind set on the Spirit" (Rom. 8:6). Clearly, to be "in Christ" is to live "in the Spirit." This union with Christ is the heart of Paul's spirituality.

Furthermore, union with Christ is not distinct from union with God in the thought of Paul. The Christ-centered nature of his life and thought is inseparable from his conviction of the "ultimate fact" of God Himself. Undergirding his intimate relationship with Christ is God the Father "who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" (Rom. 8:32). There is no biblical grounds in Paul's

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<sup>10</sup> Stewart, pp. 156-157.

teaching for distinguishing between two types of union, "having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead" (Col. 2:12). For the believer, to be united with Christ in His resurrection life is to be united with God who raised Him from the dead. In a "deeply mystical" passage, the Apostle describes the believer's life as "hidden with Christ" but describes the sphere of that hiddenness as "in God" (Col. 3:3). Paul makes no distinction between union with Christ and union with God. A person in union with Christ by faith is in union with the living God also.<sup>11</sup>

The important point here is that Paul's model of spiritual formation is rooted in the indwelling Christ. This fundamental reality is the foundation of spiritual life. The rediscovery of this truth remains one of the great needs of the church today,

the most desperate need of the Christian community is the discovery of this powerful reality, the astounding possibility of Christians being 'in Christ.' Not only is the presence of God in Jesus Christ to be experienced occasionally, the indwelling Christ is to become the shaping power of our lives. This is the dynamic of our spiritual formation.<sup>12</sup>

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<sup>11</sup> Stewart, pp. 170-173.

<sup>12</sup> Maxie Dunnam, Alive in Christ: The Dynamic Process of Spiritual Formation (Nashville: Abingdon, 1982), p. 25.

## Indwelling Sin

There is another fundamental reality in Paul's model of spiritual formation. It is the reality of indwelling sin. The Apostle presents the problem in the "wretched man" of Romans seven. The problem is "sin which dwells in me" (Rom. 7:20). The presence of sin within is one of the most serious obstacles to spiritual transformation. Romans six through eight are critical chapters that address the issue of indwelling sin and triumph over it. However, these chapters are the subject of considerable dialogue and debate. There is no wide consensus on the exact meaning of these chapters. The triumphant victory over sin in Romans eight is clear. The crucial issue is, how does a believer enter into the victory of Romans eight? What must happen to indwelling sin before a Christian can experience the reality of this triumph? Who is the "wretched man" of Romans seven? What is the meaning of Romans six? These are major issues that deserve in-depth treatment. Such treatment is not possible within the scope of this chapter. Therefore, the writer develops briefly his preferred interpretation of the spiritual journey to Romans eight. It is impossible to consider these passages without disclosing one's theological commitments based upon prior study and experience. In the process it is essential that a person seek to remain true to the intended meaning of Scripture.

There are three classical positions dealing with indwelling sin. The "eradication" position teaches that through "entire sanctification," or by way of the "second blessing," there is the complete removal of indwelling sin which has remained in the believer after conversion. A crucial text for this position is, "knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin" (Rom. 6:6).<sup>13</sup> The "counteraction" position rejects the eradication of indwelling sin but teaches victory over it by means of "the counteraction-effect of an inward joint-crucifixion with Christ."<sup>14</sup> "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Rom. 8:2). The counteraction position is posited as an alternative to eradication. The "suppression" position is similar to the latter position, but instead of counteracted, the sin nature is suppressed completely.<sup>15</sup> The present writer respects all three positions. However, an alternative position by J. Sidlow Baxter in Christian Holiness: Restudied and Restated<sup>16</sup> is this writer's preferred

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<sup>13</sup> J. Sidlow Baxter, A New Call to Holiness (Grand Rapids: Zondervan Publishing House, 1967), p. 46.

<sup>14</sup> Baxter, p. 57.

<sup>15</sup> Baxter, p. 57.

<sup>16</sup> J. Sidlow Baxter, Christian Holiness: Restudied and



position based upon a study of Pauline thought. In an effort to develop Baxter's position briefly, but adequately, this writer uses extensive quotations.

First, according to Baxter, the Apostle Paul does not teach that believers have "two-natures." He teaches that human nature itself can be restored. Baxter argues,

The real truth is, that when the Holy Spirit regenerated me, He regenerated me. He did not merely transfer to me, or create inside me, a new 'nature'; He infused new and regenerating life into and through my own human nature, so that I became a spiritually renewed human being. And having been thus regenerated, I myself, in my own human nature, may become more and more refined by that same gracious Holy Spirit; for His first infusion of the new spiritual life is meant to become a suffusion of my whole personality. . . . That idea of the two mutually antagonistic 'natures' needs to be discarded. The new life imparted to us by the Holy Spirit is not to be thought of as a 'new nature' implanted within us, yet somehow distinct from what we actually are; it is rather to be thought of as a wonderful, new, blight-counteracting sap spreading throughout the tree, or as the transfusion of rich, new, health-bringing blood through the entire bloodstream of an ailing body, or better still as being, in actual fact, a vitalizing new life from the Holy Spirit, interpenetrating the whole of our mental and moral and spiritual nature. Let us recapture the great and precious truth that human nature itself may be sanctified and refined by the Holy Spirit."<sup>17</sup>

This point becomes evident as we consider aspects of Paul's Epistle to the Romans.

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Restated (Grand Rapids: Zondervan Publishing House, 1977), includes the complete texts of A New Call to Holiness, His Deeper Work in Us and Our High Calling.

<sup>17</sup> Baxter, pp. 32-33.

Next, we need a proper perspective of all Paul's thought through the first eight chapters of Romans in order to understand the individual parts.

## THE FIRST EIGHT CHAPTERS OF ROMANS

### SUBJECT: HOW THE GOSPEL SAVES THE SINNER

Introduction 1:1-15. Key, 1:16,17

The twofold need: 'Sins' and 'Sin': 1:18-3:20.

The Gospel Answer as to 'Sins' (3:21-5:11)

(a) Judicially (3:21-4:25).

Justification is through the substitutionary work of Christ appropriated by faith (imputed righteousness).

(b) Experientially (5:1-11).

Justification by faith brings peace with God. His love is shed in us by the Holy Spirit.

The Gospel Answer as to 'Sin' (5:12-8:39).

(a) Judicially (5:12-7:6).

Deliverance from racial death through racial sin is on the principle of new federal headship.

(b) Experientially (7:7-8:39).

'Sin that dwelleth in me' is now so counteracted by the indwelling of the Holy Spirit that the "wretched" man is transformed into 'more than conqueror'!<sup>18</sup>

It is important to note that Romans six has to do with the "objective and judicial aspect" of salvation through Christ's work on the cross, not the "subjective and experiential" aspect. Paul is not dealing with the "interior individual sin-bent" at this point in the argument. He addresses the matter of "racial sin." The "old man" is not a reference to an "old nature" within the believer, but a "Paulinism for the whole human race in Adam." No where does

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<sup>18</sup> J. Sidlow Baxter, His Deeper Work in Us (Grand Rapids: Zondervan Publishing House, 1967), p. 104.

Paul teach "that the once-for-all putting away of that 'old man' through the cross of Christ is to have a present tense, subjective counterpart or simulated re-enactment in the inward experience of the Christian believer."<sup>19</sup> One important indication that Romans 5:12 to 7:6 is judicial in nature is Paul's non-reference to the work of the Holy Spirit. The Holy Spirit effects inward transformation in Paul's teaching. The absence of the transforming Agent in this passage gives strong support to its judicial nature.<sup>20</sup> Romans six teaches that "the whole human race in Adam" was "once-for-all put away" in the "judicial reckoning of God."<sup>21</sup> The crucial sixth verse means,

'OUR OLD MAN - all that we were by position and relation in Adam, with all our capability and condemnation;  
 'WAS CRUCIFIED WITH HIM - was judged and executed in the One-for-all death of Christ;  
 'THAT THE BODY OF SIN - the whole Adam humanity as guilty before God;  
 'MIGHT BE DESTROYED - completely done away in the judicial reckoning of God;  
 'THAT WE SHOULD NO LONGER BE IN BONDAGE TO SIN' - that is, no longer in legal bondage through judicial guilt.<sup>22</sup>

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 19 Baxter, His Deeper Work in Us, pp. 104-105.

20 Baxter, His Deeper Work in Us, p. 106.

21 Baxter, His Deeper Work in Us, p. 109.

22 Baxter, His Deeper Work in Us, p. 111.

Progressively, the Apostle develops four great deliverances in the first eight chapters of Romans.

1. Our judicial deliverance from the guilt and condemnation of our sins, through the imputed righteousness of Christ who was 'delivered up for our offences and was raised again for our justification' (3:21-4:25).
2. Our experiential deliverance from the inward sense of sins and guilt, through a Spirit-wrought inward realization of our justification, and the 'love of God shed in our own hearts' (5:1-11).
3. Our judicial deliverance from the bondage of hereditary sinnership in the old Adam-humanity (the 'old man') through a divinely reckoned identification with Christ by whose representative death the old man was put away; and by our union with Him as the 'New Man' (5:12-7:6).
4. [Our] experiential deliverance from 'sin that dwelleth in me'. That is the wonderful deliverance which transforms the 'wretched man' of chapter 7 into the 'more than conqueror' of chapter 8.<sup>23</sup>

Romans seven and eight relate to the experiential deliverance from indwelling sin.

There are numerous answers to the question, who is the "wretched man" of Romans seven?

First: he is a vivid Pauline picturing of that pitiful phenomenon, coextensive with fallen humanity, the continued inward collision of conscience and conduct; of 'I ought' with 'I don't'; or 'I ought not' with 'alas, I did'; of 'I will' with 'I can't'.

Second: he is a spiritually awakened but still unconverted man who now suddenly sees himself exposed by the divine law as a self-condemned monstrosity of moral contradiction, and is startled, ashamed, helpless, dismayed.

Third: he is a half-regenerate soul, struggling on its way from darkness to light, stumbling across a border zone between the power of Satan and the kingdom of God;

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<sup>23</sup> Baxter, His Deeper Work in Us, p. 112.

deeply convinced of sin, but battling against it in the old impossible way after all, of meeting self with self. Fourth: he is a Christian believer, truly converted and regenerated, but not yet consecrated and sanctified by the destruction or subduement or nullifying of the old Adam-nature within him.

Fifth: he is a fully developed Christian, converted, consecrated, living in the Spirit, but ever reminded that right to the end of this present life in the body, the battle with inward evil must go on, many a time evoking, despite moral victories, the humbling cry, 'Oh, wretched man that I am!'

Sixth: he is a synopsised spiritual history of Paul himself, (a) in his unregeneracy, up to verse 11; then (b) spiritually awakened and alarmed, up to verse 15; then (c) discerning that the inward struggle is really between an inmost sympathy of the 'mind' with the holy 'law of God', and a contrary 'law of sin' within him, up to verse 23; then (d) utter despair in self, offset by the hope of victory 'through Jesus Christ our Lord' (24,25).<sup>24</sup>

These possible interpretations of Romans seven can not stand up in the light of the structure of the Epistle as outlined previously. The "wretched man" of Romans seven is a "representative human being" exhibiting what any person experiences at the stage that the Apostle has reached in his progressive development of "How the Gospel Saves the Sinner." He is representative of those who know three of the deliverances from sin but who still need to know the experiential deliverance from indwelling sin. One passes from chapter seven to chapter eight through the inner activity of the Holy Spirit. However, if Romans six is Paul's teaching on experiential deliverance, as some believe,

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<sup>24</sup> Baxter, His Deeper Work in Us, pp. 207-208.

then the "wretched man" of seven "is strangely out of place; he is a sudden denial of all that Paul has just said, and an exegetical enigma."<sup>25</sup>

How is the "wretched man" delivered from his condition? He is delivered through the indwelling Spirit, "the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Rom. 8:2). In Romans eight we have a point-by-point comparison between "the flesh" and "the Spirit."<sup>26</sup> Paul uses "the flesh" to mean "our animal and selfish urges, inclinations, predisposition."<sup>27</sup> When Paul writes of the "mind set on the flesh" and "the mind set on the Spirit" it is not to two minds in the same person that he refers. He means "two states of mind - the one being predominantly set on sensory, earthly gratification, the other on spiritual satisfactions . . . a human mind may be either of these at any given time, it cannot be both simultaneously."<sup>28</sup> Deliverance from "the mind set on the flesh" comes through "the Spirit of life in Christ Jesus." In other words, deliverance from indwelling sin comes through "fuller union" with the indwelling Christ in His resurrection

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<sup>25</sup> Baxter, His Deeper Work in Us, p. 214.

<sup>26</sup> Baxter, His Deeper Work in Us, p. 152.

<sup>27</sup> Baxter, His Deeper Work in Us, pp. 152-153.

<sup>28</sup> Baxter, His Deeper Work in Us, p. 153.

life. Paul adds that this union "has set you free" which means "that the power of the hereditary selfish-and-carnal within us is consciously broken. Unless that is our experience we are still in chapter seven with the 'wretched man'."<sup>29</sup> Paul describes the deliverance further as a "walk . . . according to the Spirit" (Rom. 8:4). In any walk "there is a first step, or initial crisis, followed by an habitual response of mind."<sup>30</sup> The believer's deliverance from indwelling sin is both a "mind set" and a "walk" in the Spirit. Then Paul says, "you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you" (Rom. 8:9). The word "dwell" carries the idea of "residing, or home-making" which means that,

no longer is He only an occasional visitor to our awareness; He now makes the heart His residence as 'the Spirit of Christ' (10). Self-consciousness becomes sublimated as Christ-consciousness.<sup>31</sup>

How is this deliverance translated into experience? A Christian's experience may be similar to this,

At our conversion, we become 'born of the Spirit', and go on our way rejoicing in 'newness of life'. Later we encounter the problem of the 'wretched man' in Romans 7: 'sin that dwelleth in me'. We learn also, however, that in Christ there is not only forgiveness for sins, but provision against indwelling sin; that in Him there

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<sup>29</sup> Baxter, His Deeper Work in Us, p. 156.

<sup>30</sup> Baxter, His Deeper Work in Us, p. 157.

<sup>31</sup> Baxter, His Deeper Work in Us, pp. 157-158.

is not only positional justification, but practical sanctification; that besides being 'born of the Spirit', we may be 'filled with the spirit'; that besides the impartation of new life at regeneration, there may be a renewal of our very nature, with all its inclinations, through entire sanctification. We begin 'seeking the blessing'. By this time we know that the 'way in' is utter consecration and then appropriation by faith alone, both of which are obnoxious and painful to 'the flesh'. We struggle toward the point of abandonment to Christ. All the higher strata of our being endorse the immediate desirability of this. Intellect says we could not do anything higher. Reason says we could not do anything wiser. Conscience says we could not do anything better. But there is an evil substratum, call it 'the flesh' or what we may, which bitterly opposes this to the last inch. So the bosom bleeds with civil war. Some give up and sink back. Those of us who struggle on now find ourselves with Jacob at Peniel. We begin to discern that it is the Holy Spirit who is precipitating the crisis, and that instead of our wrestling for the blessing, it is God who is wrestling with us, to overthrow our stubborn selfism! We recognise Him. We are beaten. We can only cling. He breaks our thigh. But we still cling and cry, 'I will not let Thee go except Thou bless me!' The moment of moments comes; we utterly abandon ourselves to Him; somehow faith suddenly becomes easy; we claim the promise; the Holy Spirit sweeps in upon us; the inward witness to entire sanctification flames up within our consciousness! The blessing is ours!<sup>32</sup>

The above experience distinguishes newness of life in regeneration from fullness of life in entire sanctification. Both experiences are crises points in the life of a believer. The difference is that there are no degrees of regeneration whereas there are various stages of spiritual growth before entire sanctification. It is possible for entire sanctification to come to completion as a result of a steady

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<sup>32</sup> Baxter, His Deeper Work in Us, p. 97.



progress of growth. In such cases the complete crisis-point comes in an unobtrusive manner. In many cases, however, it seems to come in a "momentous form" which underscores its 'second-crisis' nature.<sup>34</sup> It is a common mistake to think that regeneration, sanctification and entire sanctification are different in nature, "Regeneration is the fountain. Sanctification is the river (in deeper or shallower degree). 'Entire sanctification' is the river in fullest flow."<sup>34</sup>

In summary, the realities of the indwelling Christ and indwelling sin are fundamental to an understanding of the Apostle Paul's model of spiritual formation. There are other factors involved, such as, the activity of the demonic, the influence of society, and the formative power of the church itself.<sup>35</sup> These are important external factors. The internal factors are of primary importance at this point in the study. It is evident to the reader by now that the writer positions himself in what is coined "The Higher Christian Life" movement. However, the perspective is

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<sup>33</sup> Baxter, His Deeper Work in Us, pp. 96-97.

<sup>34</sup> Baxter, A New Call to Holiness, p. 155.

<sup>35</sup> Arthur Freeman, "Styles of Discipleship: Personal Growth Models in the New Testament," Studies in Formative Spirituality, 5, no. 2 (1984):181-187.

broadened as the study advances. The remaining chapters provide a broad grid through which other positions are appreciated.

### A Rhythm of Spiritual Transformation

The second aspect of Paul's model of spiritual formation pertains to his understanding of spiritual transformation. The concept of transformation is used on four occasions in the New Testament documents: Matthew 17:2, Mark 9:2, Romans 12:2 and 2 Corinthians 3:18. The latter two occasions are located in Paul's Epistles and are of special interest to this study.

### A Crisis

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect (Rom. 12:1-2).

In this passage Paul provides the clearest explanation of the concept of spiritual transformation.<sup>36</sup> It is important to see that the use of "therefore" in the Epistle to the Romans is for a purpose. The "therefore" that opens chapter two is linked to the preceding verses on the awful

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<sup>36</sup> R.C.H. Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians (Columbus: Wartburg Press, 1946), pp. 948-949.

sin condition of mankind. The "therefore" that opens chapter five builds on the preceding thirty-six verses that present the essence of justification by faith apart from the works of the law. The "therefore" that opens chapter twelve stands on the shoulders of all the three hundred and fifteen verses in the first eleven chapters. It is a "therefore" built upon man's ruin in sin and God's remedy in Christ.<sup>37</sup>

The Apostle marshals a powerful argument in writing to the believers in Rome. In view of the whole preceding doctrinal statement, in view of all that God has done, Christians are to make a total commitment of themselves to God.<sup>38</sup> The utter consecration of a Christian's life to God is the indispensable requirement for the deeper work of spiritual transformation. Christians are to "present" their bodies to God as a living sacrifice. The presence of the "inceptive aorist"<sup>39</sup> indicates "a command to enter decisively

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<sup>37</sup> Donald Grey Barnhouse, Romans, vol. 4, God's Discipline (Grand Rapids: William B. Eerdmans Publishing Company, 1964), pp. 1-7.

<sup>38</sup> Wilber T. Dayton, Romans and Galatians, vol. 5, (Grand Rapids: William B. Eerdmans Publishing Company, 1965), pp. 75-76.

<sup>39</sup> Randy Maddox, "The Use of the Aorist Tense in Holiness Exegesis," Wesleyan Theological Journal, 16, no. 2 (Fall 1981):112-113. Maddox writes, "Probably the best example of an inceptive aorist is found in Romans 12:1 where Paul beseeches his listeners to 'present' (parastesai) their bodies as a living holy sacrifice to God. Since the verb denotes the state of standing alongside of or in the presence of something, the emphasis expressed by the aorist is the

into a relationship with God which is then characterized by a holy life."<sup>40</sup> There are two elements involved in this presentation: "our innermost self that does the presenting and our bodies that are presented."<sup>41</sup> There is no cause for self-affirmation in this presentation for it is possible only "by the mercies of God." His mercy is the enabling power behind the transaction. Furthermore, the presentation of our bodies, and all that we are, to God is the only possible response we can give in view of all that God has done for us. This deeper work of spiritual transformation is hindered

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entrance into that state. However, it is understood that such an entrance will carry with it a continuing lifestyle. This was shown explicitly when this theme was presented earlier in Romans 6:19. In this verse Paul had told the Roman Christians to present (aorist) themselves as servants to righteousness in the same way they had presented (aorist) themselves as servants to uncleanness. That a continuing state of existence is the point of this "presentation" is shown in verse 22 when Paul says that the result (karpos) of this servanthship to God will be sanctification (hagiasmos) or, as Kittle defines it, the sanctifying lifestyle. Thus, the command to present oneself to God is a command to enter decisively into a relationship with God which is then characterized by a holy life-style. The use of the inceptive aorist shows that the completeness and actuality of such an entrance are assumed as being possible. While the aorist itself does not guarantee that this entrance is understood as crisis in nature, the context of the aorist participles in 6:22 and the striking contrast between the present and aorist imperatives in the parallel verse 6:13 lead even Moulton to see this verse as expressing the 'once-for-all surrender to God.'

<sup>40</sup> Maddox, p. 113.

<sup>41</sup> Barnhouse, p. 8.

until this point in time presentation is transacted between each Christian and God.

There is a process involved here also and Christians have a real responsibility in the process, that is, to let themselves be transformed. The force of the thought is captured by translating the first part of verse two as, 'stop allowing yourselves to be conformed . . . continue to let yourselves be transformed.' The present imperative of the two verbs is important to a proper understanding of the verse. The present imperative in the prohibition indicates that the action which is happening is to stop, while the present imperative in the other verb indicates that an action, which is occurring is to continue indefinitely. The conformity of Christians to the world is to stop immediately and the transformation of Christians by the renewing of the mind is to continue indefinitely.<sup>42</sup>

The profound depth of this spiritual transformation must be underscored. The modern word "metamorphosis" is derived from the Greek verb rendered "be transformed."<sup>43</sup> Metamorphosis is "the action or process of changing in form,

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<sup>42</sup> C.E.B. Cranfield, The Epistle to the Romans, vol. 2, gen. eds., C.E.B. Cranfield and J.A. Emerton, The International Critical Commentary (Edinburgh: T. & T. Clark Limited, 1979), pp. 595-609.

<sup>43</sup> Baxter, A New Call to Holiness, pp. 163-169.

shape or substance."<sup>44</sup> The word is used to describe the amazing change that occurs when a caterpillar becomes a butterfly or when a tadpole turns into a frog.<sup>45</sup> In relation to a person, "metamorphosis" is a transformation that occurs at the deepest levels of the human personality. This metamorphosis is an inward change of the very 'form' of our being.<sup>46</sup> The result is a deep character-transformation. A central aspect of this character-transformation is that it is accomplished "by the renewing of your mind ." In other words, "in the mind of Christians, in the inner direction of their thought and will and the orientation of their moral consciousness, there should be constant renewal."<sup>47</sup> It is possible for the mind to undergo such a metamorphosis that even though the mind retains its identity, it is radically changed in its "deepest impulses and responses." This renewal of the mind "atmospheres the whole personality" resulting in profound character-transformation.<sup>48</sup> An important result of this character-transformation is the

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<sup>44</sup> The Oxford English Dictionary, Volume VI, S.v. "metamorphosis."

<sup>45</sup> Barnhouse, p. 27.

<sup>46</sup> Lenski, pp. 948-949.

<sup>47</sup> Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1967), 4:958.

<sup>48</sup> Baxter, A New Call to Holiness, p. 166.

ability to "prove what the will of God is, that which is good and acceptable and perfect."

This deeper work of spiritual transformation is connected with several important factors. First, there must be a "separation" from the world, "And do not be conformed to this world." It involves a separation from something, namely, the conforming influence of the world.<sup>49</sup> Second, there must be a "consecration" to God, "present your bodies a living and holy sacrifice." It involves a consecration to something, namely, to God.<sup>50</sup> Third, there will occur a profound "transformation" in the human personality, "by the renewing of your mind." It includes a process involving a continual renewing of the mind.<sup>51</sup> The profound depth of this renewal is captured by the Amplified Bible with the inclusion of the word "entire" to read "the [entire] renewal of your mind." Fourth, a practical effect of this spiritual transformation is a "realization" of God's will in actual experience through a Christian's heightened discernment, "that you may prove what the will of God is, that which is good and acceptable and perfect."<sup>52</sup> This heightened

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<sup>49</sup> Baxter, A New Call to Holiness, p. 164.

<sup>50</sup> Baxter, A New Call to Holiness, p. 164.

<sup>51</sup> Baxter, A New Call to Holiness, p. 164.

<sup>52</sup> Baxter, A New Call to Holiness, p. 164.

spiritual discernment into God's will is a benefit of the renewed mind.

It is appropriate at this point to conclude the brief discussion of this passage in Romans with a definition of the deeper work of spiritual transformation.

It is that experience, originating at the crisis-point of utter self-yielding to God (not always emotionally vivid but always most definite) in which the Holy Spirit infills the heart, making fellowship with God and possession of Christ real as never before, and effecting within the fully consecrated believer a moral and spiritual renewal into holiness deeper and fuller than could ever be known otherwise.<sup>53</sup>

It is imperative that this "utter self-yielding to God" occur in the life of a believer. If it does not occur, the process of the next passage is hindered.

#### A Process

But whenever a man turns to the Lord, the veil is taken away.

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit (2 Cor. 3:16-18).

Whereas the previous passage is concerned with both a crisis-point of consecration and a continuing process of mind-renewal, this passage is concerned only with a process of transformation from the launching point of regeneration. The process begins when "a man turns to the Lord" and

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<sup>53</sup> Baxter, His Deeper Work in Us, p. 167.



"the veil is taken away." At this point spiritual life is born within a person. It is the miracle of the new birth. It is the reception of spiritual life into the new believer. This new spiritual life is the Lord Himself through the operation of the Holy Spirit. The new birth is the Spirit's implanting within a person the very life of Christ Himself.<sup>54</sup>

From the point of regeneration the new Christian is called to participate in the ongoing process of transformation. As in the previous passage, so now in this one, the Christian experience is described as "being transformed." The verb suggests an ongoing metamorphosis at the deepest levels of the human personality. The passage under consideration provides new insights into the process of character-transformation.

The first insight is that this spiritual transformation occurs through "beholding as in a mirror." It is transformation through a process of "beholding" or "communion."<sup>55</sup> The present participle, "beholding as in a mirror," suggests that the beholding is continuous and free from interruption. Indeed, it is clear that there is no need for interruption in this "beholding" since we behold "with unveiled face" the glory of the Lord. The perfect

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<sup>54</sup> Adam Clarke, Matthew Henry, John Wesley, New Testament Commentary (Grand Rapids: Baker Book House, 1957), II Cor. 3:17, unpaginated.

<sup>55</sup> Baxter, A New Call to Holiness, pp. 170-171.

participle, "with unveiled face," points to the truth that once lifted, the veil remains lifted. The possibility of a continuous "beholding" is presented to every Christian.<sup>56</sup>

It should be pointed out that "katoptrizomenoi" rendered "beholding as in a mirror" is ambiguous in its meaning.<sup>57</sup> Consequently, there is some variation in its translation. It is rendered "mirrored" (BV), "reflect" (NIV), "beholding" (RSV), "beholding as in a glass" (KJV) and "beholding as in a mirror" (ARV). The variations may point to an important rhythm in the deepening process of transformation, the rhythm of beholding and reflecting. Such a rhythm is important in the process of character-transformation. Inward change is evidenced through outward behavior. It is impossible to separate the inner life from the outer life. The latter is an expression of the former. The rhythm of beholding and reflecting is a dynamic process of mutual influence, both leading to a deepening transformation of life.

An important question at this point is, which faculty in the Christian is doing the beholding? There are two

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<sup>56</sup> Philip E. Hughes, Paul's Second Epistle to the Corinthians, ed., Ned. B. Stonehouse, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1962), pp. 115-121.

<sup>57</sup> Murray J. Harris, II Corinthians, ed. Frank E. Gaebeline, The Expositor's Bible Commentary, vol.10, (Grand Rapids: Zondervan Publishing House, 1976), pp. 338-339.

possibilities that come to mind. The first possibility is that the mind itself is doing the beholding. The previous passage points to this faculty. If so, the mind is continually being renewed through the process of "beholding" or "communion." Another possibility is that the spirit is doing the beholding. "Be renewed [lit. being renewed] in the spirit [pneuma] of your mind" (Eph. 4:23).<sup>58</sup>

This inwrought renewal is not merely in the mind, but 'in the spirit of your mind'. The apostle here draws a clear distinction between the mind (pseuche) and the spirit (pneuma). Both are part of man's spiritual being, but the mind or soul is the thinking human self, whereas the spirit is the inmost and most mysterious attribute of it.

How deeply penetrating, then, is 'Be renewed in the spirit of your mind'! - not just renewal in the mind itself with all its thought-activities (wonderful as that would be), but a divine renewing of the very 'spirit' which predetermines the moral quality of thought! The mind, so to speak, is the lake or reservoir: the 'spirit' is the spring or stream which feeds it. If the spring is impure, so is the reservoir. This is the inmost secret of victorious holiness, not by an exhausting struggle to repress, but through cleansing and renewal at the very springs of thought, impulse, desire, motive and will!<sup>59</sup>

It is both the spirit and the mind that are doing the beholding, but as we shall see shortly, this beholding is possible only through the Holy Spirit.

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<sup>58</sup> Baxter, His Deeper Work in Us, p. 173.

<sup>59</sup> Baxter, His Deeper Work in Us, p. 174.

A second insight from this passage is that this spiritual transformation is "progressive" in nature.<sup>60</sup> In the previous passage we saw a "crisis-point of new departure" through a point in time separation from the world and consecration to God. The end in view is the entire renewal of the mind. Now, we see that the crisis point ushers us into a dynamic process of ever deepening transformation into the image of Christ. This heart transformation is not a point of "static sanctity," but a dynamic heart holiness of ever deepening proportions centered in the "spirit" and the "mind," and atmospherizing all of life. The present tense verb, "being transformed," is a powerful indication that heart holiness is not "a reservoir, but, . . . a 'river glorious.'"<sup>61</sup> The transformation is "from glory to glory," expressing a lifelong process. The phrase, "from glory to glory," suggests that there are transitions and degrees of spiritual transformation on our journey "to the measure of the stature which belongs to the fulness of Christ" (Eph. 4:13).<sup>62</sup>

A third insight is that this spiritual transformation is produced and interwoven by the Lord through the inner

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<sup>60</sup> Baxter, A New Call to Holiness, p. 170.

<sup>61</sup> Baxter, A New Call to Holiness, pp. 169-172.

<sup>62</sup> Alexander Maclaren, Expositions of Holy Scripture, 17 vols. (Grand Rapids: Baker Book House, 1974), 14:318.

operation of the Holy Spirit, "just as from the Lord, the Spirit."<sup>63</sup> It is true that the Holy Spirit enables the "spirit" and the "mind" to behold the Lord continuously. It is true also that He produces the transformation occurring at the deepest levels of our human nature. But properly understood, the Lord is "the source and fountain of our transformation" and it is effected "in and by and through the Spirit."<sup>64</sup>

A final insight from this passage is that the great object of our beholding is "the glory of the Lord" and the supreme goal is increasing Christlikeness. The attention of the "spirit" and the "mind" is riveted upon Christ. He is the object of the Christian's gaze. It is a continuous beholding, without interruption, of the Lord in all His glory. The phrase, "the glory of the Lord," is a reminder of what the three disciples witnessed during the transfiguration of Christ. It is a reminder of the glory revealed through His birth, life, death, resurrection, ascension and coronation. All that He is, all that He has done, and all that He is doing, is drawn into "the glory of the Lord." It is an all-inclusive description of Christ. As we rivet our attention upon Him, beholding the indwelling Christ

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<sup>63</sup> Baxter, A New Call to Holiness, p. 170.

<sup>64</sup> Lenski, pp. 950-951.

continuously, a metamorphic-transformation "into the same image" is occurring in the subterranean levels of the human personality.<sup>65</sup> The Christian is being transformed into Christlikeness, not as an "imitation" but as an "innovation" of Christ.<sup>66</sup> The process is not complete until "we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (Eph. 4:13).

The supreme purpose of the Holy Spirit's deeper work in us is transfiguration of character. That inward transfiguration begins through 'entire renewal of the mind', or inwrought holiness, and is revealed outwardly through transfigured personality, facial expression, disposition, attitude and behaviour. It develops especially through communion with God. It is not the suppositionary ethical immaculateness of the religious perfectionist, but a growing likeness to Christ.<sup>67</sup>

It is the position of the writer of this paper that spiritual transformation begins at the moment of regeneration. Spiritual transformation is hindered, however, until a Christian comes to the crisis-point of complete self-yielding to God which marks the infilling of the Holy Spirit in that person's life. This consecration to God marks the beginning point of a deeper work of the Holy Spirit in the believer's life. At this point the ongoing spiritual

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<sup>65</sup> Baxter, A New Call to Holiness, pp. 170-171.

<sup>66</sup> Maxie Dunnam, p. 94.

<sup>67</sup> Baxter, A New Call to Holiness, pp. 171-172.

transformation occurs unhindered. Biblically, there is no need for an extended period of time to separate regeneration from this deeper work of the Spirit. Experientially, however, a period of time often is the pattern.

### The Disciplines of Spiritual Formation

A third aspect in Paul's model of spiritual formation is his perspective on spiritual disciplines. The previous passage presents a rhythm of spiritual transformation. It is the rhythm of beholding and reflecting the glory of the Lord. As Christians center their attention on beholding and reflecting the glory of the Lord a character-transformation occurs at the deepest levels of their personality. They grow in Christlikeness.

What is the Christian's responsibility in this rhythm of beholding and reflecting? It is to provide the space for God where beholding and reflecting can happen, and be deepened. It is to place ourselves in the presence of God where we can behold Him, be transformed by Him, and reflect His glory. This brings us to the spiritual disciplines. They enable and deepen our spiritual beholding and reflecting, with a view to our transformation into Christlikeness through the entire renewal of the "spirit" and the "mind." The disciplines are the "dynamics of attention," cultivating a 'capacity to listen, at ever deepening levels of inward attention' to the

indwelling Christ.<sup>68</sup> All the disciplines, directly or indirectly, have the glory of the Lord in view. Let it be noted that the spiritual disciplines interpenetrate each other and therefore the division of where one discipline ends and another begins is more fluid than the following outline suggests. This writer's purpose is to isolate and understand their formative value for spiritual transformation. As we consider spiritual disciplines from a Pauline perspective, it is important to remember that the Apostle's roots are found in the teachings of the Old Testament, and subsequently in the life and teachings of Christ. On occasion this study borrows from these roots.

### Meditation

I will meditate on Thy precepts,  
 And regard Thy ways . . .  
 Even though princes sit and talk against me,  
 Thy servant meditates on Thy statutes . . .  
 And I shall lift up my hands to Thy commandments,  
 Which I love;  
 And I will meditate on Thy statutes . . .  
 May the arrogant be ashamed, for they subvert me with a  
 lie;  
 But I shall meditate on Thy precepts . . .  
 O how I love Thy law!  
 It is my meditation all the day . . .  
 I have more insight than all my teachers,  
 For Thy testimonies are my meditation . . .  
 My eyes anticipate the night watches,  
 That I may meditate on Thy word . . .  
 (Ps. 119:15,23,48,78,97,99,148)

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<sup>68</sup> Philip Novak, "The Dynamics of Attention: Core of the Contemplative Life," Studies in Formative Spirituality, February 1984, p. 69.



Meditation is defined as,

(1) The action, or an act, of meditating; continuous thought or musing upon one subject or series of subjects; serious and sustained reflection or mental contemplation.

(2) That kind of private devotional exercise which consists in the continuous application of the mind to the contemplation of some religious truth, mystery, or object of reverence, in order that the soul may increase in love of God and holiness of life.<sup>69</sup>

Meditation is a common practice in the Old Testament. The word "haghah" appears on twenty-two occasions as a verb, ten of them in the Psalms, and has the following meanings: "to utter inarticulate sounds . . . to mutter or to whisper . . . to speak . . . particular kinds of speaking, such as, praising or lamenting . . . to reflect, think, meditate."<sup>70</sup> On occasions "haghah" is used to express the inner feelings of the soul. When "haghah" is accompanied with "siach" then "haghah" means that a person is 'lost in his religion' because that person is filled with thoughts of God's will and actions. On occasions the Psalmist is filled with thoughts of God's historical activities giving him confidence and joy. At other times the attention of the Psalmist is riveted in

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<sup>70</sup> The Oxford English Dictionary, Volume VI, S.v. "meditation."

<sup>71</sup> G. Johannes Botterweck and Helmer Ringgren, eds., Theological Dictionary of the Old Testament, 4 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1978), 3:321-322.

the teaching of the law of God as the object of his meditation. He is filled with joy in studying the law of God.<sup>71</sup>

Psalm 119 is the highest expression of love for the law of God. The meditation on God's Word has become the delight of the Psalmist's life (Ps. 1:2). There are eight synonyms for Scripture in the Psalms: 'law,' 'testimonies,' 'precepts,' 'statutes,' 'commandments,' 'ordinances,' 'word,' and 'promise.'<sup>72</sup> The Psalmist is continually preoccupied with God's revelation, and as a result, it reaches to the deepest levels of his thought and life.<sup>73</sup> Meditation involves musing over, reflecting upon, considering, studying, pondering, revolving in the mind. It is a sustained and penetrating reflection into a subject.<sup>74</sup> It can involve a murmuring sound and may be accompanied by a musical notation

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<sup>71</sup> Botterweck, 3:323.

<sup>72</sup> Derek Kidner, Psalms 73-150 (London: Inter-Varsity Press, 1975), pp. 417-419.

<sup>73</sup> J.W. McKay and J.W. Rogerson, Psalms 101-150, gen. eds. P.R. Ackroyd, A.R.C. Leaney and J.W. Packer, The Cambridge Bible Commentary, (Cambridge: Cambridge University Press, 1977), p. 94.

<sup>74</sup> The Oxford English Dictionary, Volume VI, S.v. "meditation."

or repetition.<sup>75</sup> For the Psalmist, the primary focus of the discipline of meditation is God's "many-sided revelation."<sup>76</sup>

Psalm 119 delineates the many benefits of this activity when centered on God's law. First, there is the benefit of a new liberty or freedom (119:45). There is release from the dominion of sin (119:133) and an enlargement of heart (119:32). Second, there is the benefit of light (119:105). The word has an "educative power in creating a discerning mind" (119:130). The reception of wisdom far greater than our own is promised (119:98-100). Third, there is the benefit of life. There is a "restorative" and "life-giving" power in the Word of God (119:37,93). A "vitalizing touch" is transmitted through interaction with the law. Finally, there is the benefit of stability (119:23,24). In the face of the distractions of other voices, the promises of Scripture are the best counselors.<sup>77</sup> These benefits must be seen in the context of the Psalmist's affirmation, "Oh how I love Thy law! It is my meditation all the day" (119:97).

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<sup>75</sup> Men's Manual, (Oak Brook: Institute in Basic Youth Conflicts, 1979), p. 68.

<sup>76</sup> Kidner, pp. 417-419.

<sup>77</sup> Kidner, pp. 421-422.

Take pains with these things; be absorbed in them, so that your progress may be evident to all.

Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you (I Tim. 4:15-16).

This passage is relevant to the study of meditation because of the use of the verb "meletao" which is translated into English in various ways. It is rendered "be diligent in" (RSV), "meditate upon" (KJV), "be diligent in" (NIV) and "be absorbed in" (ARV).<sup>78</sup> The verb "meletao" means "care for." The word is used by the Greek writers of Paul's day to mean "practice, cultivate, take pains with," and this is the intended meaning here.<sup>79</sup> Paul's counsel to Timothy is to "meditate upon," "be absorbed in," "be diligent in," "care for" both himself and his teaching. His concern is for Timothy's inner and outer life. Timothy is to "care for" his own spiritual life and the content of his teaching. The quality of one's spiritual life has a profound effect on one's ministry. No matter how correct a person may be in doctrine, or how effective in ministry, these cannot compensate for a "flaw" in a person's inner and outer life. Paul is aware that the inner life of thoughts and feelings

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<sup>78</sup> W.E. Vine, Expository Dictionary of New Testament Words, 4 vols. (Grand Rapids: Zondervan Publishing House, 1981), 3:55.

<sup>79</sup> Ralphe Earle, I, II Timothy, gen. ed. Frank E. Gaebalein, The Expositor's Bible Commentary, vol. 11 (Grand Rapids: Zondervan Publishing House, 1978), p. 375.

eventually find expression in actions. Consequently, Timothy is instructed to keep a close watch on his life so that his "progress may be evident to all."<sup>80</sup>

The Psalmist encourages us to a sustained and penetrating reflection on the "many-sided revelation" of God. The Apostle expands the focus to include a diligence to "care for" one's own spiritual life and ministry. The strength of the word "meletao" underscores the critical importance of this formative discipline.

### Prayer

And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God (Rom. 8:26-27).

The Apostle Paul presents "the inner dynamic of our union" with the indwelling Christ in prayer.<sup>81</sup> The passage has profound ramifications for the formative discipline of prayer. It says that the indwelling Spirit, who is the guarantor of the believer's union with Christ, is the source of prayer. Romans eight informs us of how the Spirit causes us to triumph over indwelling sin. Our triumph is a

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<sup>80</sup> Earle, p. 375.

<sup>81</sup> Richard J. Hauser, S.J., A Guide to Today's Spirituality (New York: Paulist Press, 1982), p. 44.

"glorious and powerful" union with Christ in His risen life. As Paul leads us through the chapter we witness a union with Christ ascending from one glory to another. As we approach the middle of the chapter we encounter a three-fold groaning. The first groaning is from creation itself, which is in bondage because of sin, through no fault of its own (8:19-23a). The second groaning is from all believers who await the completion of their sonship in the resurrection of the body (8:23b-25). The final groaning is from God Himself in the person of the Spirit (8:26-27). The groaning of God within the believer reveals the most intimate relationship between every Christian and God.<sup>82</sup>

Paul reveals the weakness of Christians in prayer. More specifically, the weakness is that we do not know how to pray. This weakness is true for both the "content" and "manner" of prayer. He helps us in prayer "both in the fact of the Spirit's prayer for us, and also in our knowledge and experience of that selfsame prayer."<sup>83</sup> Prayer becomes "letting the Spirit speak," listening to His voice, and expressing those thoughts back to God.<sup>84</sup> This raises prayer

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<sup>82</sup> Robert P. Meye, "The Problem of Prayer According to Romans 8:26-27," Theology, News and Notes, October 1982, p. 14.

<sup>83</sup> Meye, pp. 14-15.

<sup>84</sup> Hauser, S.J., p. 42.

to the highest level of Divine co-operation, "Christian prayer in its full N.T. meaning is prayer addressed to God as Father, in the name of Christ as Mediator, and through the enabling grace of the indwelling Spirit."<sup>85</sup> Prayer is more, it is a Divine-human dialogue,

genuine prayer is not monologue but dialogue, in which the person praying is often silent in order to listen to Jesus' word and command . . . prayer is something very personal and specific, a genuine conversation with God or Jesus Christ . . . the Christian ought always to live in the presence of his Lord and in converse with Him, and constantly to be looking to him.<sup>86</sup>

In Paul's thinking, prayer becomes the very element in which Christians live. It is understandable that he would command Christians to "pray without ceasing" (I Thess. 5:17). If such prayer is initiated by believers alone the command is impossible to live. We need help in prayer. The Holy Spirit responds to this need. The Spirit prays within us in the form of "groanings too deep for words" (8:26).. This Spirit-intercession is not dependent upon our initiative. He initiates prayer. Our responsibility is to listen and respond to His voice. If prayer becomes nothing more than speaking to ourselves it is because we fail to listen and

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<sup>85</sup> James Orr, gen. ed., The International Standard Bible Encyclopaedia, 5 vols. (Chicago: The Howard-Severance Company, 1929), 4:2431.

<sup>86</sup> Colin Brown, gen. ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids: Zondervan Publishing House, 1976), 2:867-869.

respond to the intercessions of the Spirit within. Paul intends prayer to be the atmosphere of the Christian life.

Prayer is more than a spiritual discipline to be given a regular place in our busy schedule. True prayer is the constant appeal of the heart to God - urged, instructed, and illumined by the Holy Spirit. It is our soul's unbroken song to the Creator, a communion informed by the Scriptures, intoned by the Spirit who searches the depths of God, and modulated by our musings on specific situations in daily life. . . . 'The Spirit of prayer makes us so intimate with God that we scarcely pass through an experience before we speak to Him about it, either in supplication, in sighing, in pouring out our woes before Him, in fervent requests, or in thanksgiving and adoration.'<sup>87</sup>

### Fasting

Is this not the fast which I choose,  
To loosen the bonds of wickedness,  
To undo the bonds of the yoke,  
And to let the oppressed go free,  
And break every yoke?  
Is it not to divide your bread with the hungry;  
When you see the naked, to cover him;  
And not to hide yourself from your own flesh?  
Then your light will break out like the dawn,  
And your recovery will speedily spring forth;  
And your righteousness will go before you  
The glory of the Lord will be your rear guard.  
Then you will call, and the Lord will answer;  
You will cry, and He will say, 'Here I am' (Isa.  
58:6-9a).

It is helpful to begin with an understanding of the Jewish perspective on fasting. First, fasting is a conscious attempt on the part of Jews to draw the attention of God to the person who is fasting. Second, fasting is a deliberate attempt to demonstrate that repentance is real.

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<sup>87</sup> "The Spirit of Prayer," Discipleship Journal, 1 January 1984, p. 17.



The potential danger of the practice is evident immediately. Fasting can become a substitute for true repentance. Third, fasting is, for the most part, "vicarious" in nature. The great end of fasting is to move the hand of God in deliverance of the nation from its troubles. The critical point to understand here is that true fasting is an outward expression of an inward reality.<sup>88</sup>

In the Old Testament the practice of fasting is a means of preparation for communion with God. It is clear from Scripture that the practices of fasting and prayer go together. In this manner the Jews humble themselves in the presence of God. In the course of time this deeper meaning of fasting is lost. It becomes regarded as a religious display or achievement. Repeatedly, the prophets rebuke the people for their spiritual emptying of the practice but often to no avail.<sup>89</sup>

Isaiah is one of these prophets. He speaks God's mind on fasting. He reminds the people that God's concern is with the condition of the heart. Their motives are wrong. They are blind to their condition. They can't understand God's displeasure. Fasting is present but true repentance is absent. Their heart is untouched. They see no need for

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<sup>88</sup> William Barclay, The Gospel of Matthew, 2 vols. (Edinburgh: The Saint Andrew Press, 1956), 1:235-263.

<sup>89</sup> Brown, 1:612.

change. The occasion of fasting is now an occasion for sin. They think the problem is with God. The people are out of touch with their own hearts. God speaks and they are bewildered by His condemnation. Their fasting is not acceptable to the Lord.<sup>90</sup>

Isaiah reveals God's chosen fast. True fasting has both an inner and outer purpose. The inner purpose is to set one's attention upon God. The outer purpose is to meet the needs of others. Fasting is grounded in reality. God's chosen fast prepares us within in order to effect change without. As God's people experience inner transformation they are able to effect outer transformation in the social realm. A change of heart always results in change of action. Likewise, a change of action can influence a change of heart. True repentance, demonstrated through fasting, would produce the kind of character-transformation needed for social renewal. Fasting calls us to deal with the real world in both the spiritual and social realms. God's chosen fast calls us to change in heart and action.<sup>91</sup>

The first part of God's chosen fast refers to the social sphere: "To loosen the bonds of wickedness, to undo the bonds of the yoke, and to let the oppressed go free, and break

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<sup>90</sup> James Lee Beall, The Adventure of Fasting (Old Tappan: Fleming H. Revell Company, 1974), pp. 117-118.

<sup>91</sup> Beall, pp. 119-122.

every yoke . . . to divide your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him" (58:6-7). These actions are at bottom a heart issue. Only a people changed from within and filled with God's love could effect such social renewal. The second part of God's chosen fast begins with the word, "then," pointing to the glorious individual and national transformation that will occur in response to such social action: "your light will break out like the dawn . . . your recovery will speedily spring forth . . . your righteousness will go before you; the glory of the Lord will be your rear guard . . . you will call, and the Lord will answer" (58:8-9). This glorious promised transformation is linked to heart obedience. In response to the obedience of the people, God will manifest His presence and activity in the restoration of people and nation. The Lord will be near.<sup>92</sup>

Paul offers no perspective on fasting in his letters. Nevertheless, fasting is a common practice among the Jews and Christians of his day. It is likely that Paul's views on fasting are formed by his Jewish heritage. There are two probable references to his own practice of fasting in his letters: "in beatings, in imprisonments, in tumults, in

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<sup>92</sup> Edward J Young, The Book of Isaiah, vol. 3, ed. R.K. Harrison, The New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1972), pp. 419-422.

labors, in sleeplessness, in hunger" (II Cor. 6:5), and "I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure" (II Cor. 11:27). In both references the key word is "nesteiai" which refers to 'fastings.' In the second reference he claims to be 'in fastings often' during the course of his ministry. These fastings are a self-imposed discipline. It is clear from the second reference also that Paul endured involuntary "hunger and thirst."<sup>93</sup> For Paul, the meaning of these self-imposed fastings are rooted in his Jewish heritage. Isaiah provides some insight into that meaning.

### Study

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work (2 Tim. 3:16-17).

There are four steps associated with study. A brief understanding of these steps enhances a consideration of the passage. The first step is "repetition." This involves a continual channeling of the mind in a certain direction. Repetition leads to ingrained habits of thought leading to changed behavior. At this level understanding may or may not

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<sup>93</sup> F.F. Bruce, ed., I and II Corinthians, gen. eds. Ronald E. Clements and Matthew Black, New Century Bible (London: Marshall, Morgan and Scott, Limited, 1971), pp. 212, 243.

be involved. The second step is "concentration." Learning is enhanced substantially when the mind is brought repeatedly to a subject with concentration. This singleness of purpose in concentrating on the subject enables the mind to store all the information. The third step is "comprehension." This new level is reached when the mind centers repeatedly on this subject with understanding. Comprehension brings insight and discernment into the reality of the subject. The final step is "reflection." It defines the significance of the subject. Comprehension, on the other hand, defines the subject itself. Reflection leads us to its inner reality. In reflection we receive new perceptions about ourselves and the subject.<sup>94</sup> Now add to the steps of study the inner activity of the Holy Spirit on the "spirit" and "mind" of a believer and one can see the glorious possibility of a deep spiritual transformation, especially when the subject of study is Scripture.

Timothy is nurtured on the "sacred writings" from his childhood. He learned the truths and is now certain of them (3:14-15). But the Apostle Paul writes to Timothy during difficult days. The Apostle expresses concern over the deceptive purposes of evil men (3:13). Their deceptive activities are increasing (3:14). Also, all who live in

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<sup>94</sup> Richard Foster, Celebration of Discipline (San Francisco: Harper & Row Publishers, 1978), pp. 56-57.

Christ are the object of persecution (3:12). In the face of all the hindrances to continuing in Christ, Paul directs Timothy to "all Scripture." The centrality of Scripture in the spiritual formation of believers is undeniable.

The rabbinic tradition taught that the Holy Spirit "rested" on the prophets of God and spoke through them. In this view the words of the prophets did not proceed from themselves but from God Himself. The prophets speak and write as they are influenced by the Holy Spirit. The Apostle Paul is in agreement with this view. Scripture is God-breathed.<sup>95</sup> The fact that Scripture is God-breathed, however, does not suggest the particular method of inspiration. Paul does not address this matter here. We do know that inspiration did not negate the thinking factor of the human authors. The critical point to understand is that the Scriptures express the mind of God with the view to "the man of God" being "equipped for every good work" (3:17).<sup>96</sup>

This God-breathed Scripture is "profitable for teaching, for reproof, for correction, for training in righteousness" (3:16). Scripture is invaluable for instructing in the things of God and for the exposing of sin leading to

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<sup>95</sup> Fritz Rienecker, A Linguistic Key to the Greek New Testament, 2 vols. (Grand Rapids: Zondervan Publishing House, 1980), 2:300-301.

<sup>96</sup> Brown, 3:491.

conviction.<sup>97</sup> Scripture is the source of correction also which means here "amendment of life - a reformation."<sup>98</sup> But of central importance in this passage is the "paideia" concept, "training in righteousness" (3:16). It is the heart of the Apostle's message to Timothy. The "paideia" concept in the New Testament involves the idea of growth from childhood to maturity with all the guidance, instruction, rebuke, and correction that are a part of the growth process.<sup>99</sup> It "is the educative activity which promotes healthy development."<sup>100</sup> "Paideia" is an all-inclusive term for the process of Christian formation,

the whole training and education of children which relates to the cultivation of mind and morals, and employs for this purpose, now commands and admonitions, now reproof and punishment; whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions, hence, instruction which aims at the increase of virtue.<sup>101</sup>

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<sup>97</sup> Roy S. Nicholson, I & II Timothy and Titus, gen. ed. Charles W. Carter, The Wesleyan Bible Commentary, vol. 5 (Grand Rapids: William B. Eerdmans Publishing Company, 1965), pp. 629-630.

<sup>98</sup> Albert Barnes, Barne's Notes on the New Testamant (Grand Rapids: Kregel Publications, 1962), p. 1180.

<sup>99</sup> Gerhard Friedrich, ed., Theological Dictionary of the New Testamant, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1967), 5:596.

<sup>100</sup> Friedrich, 5:624.

<sup>101</sup> Kenneth S. Wuest, The Pastoral Epistles in the Greek New Testamant (Grand Rapids: William B. Eerdmans Publishing Company, 1952), pp. 150-151.

This "training" centers "in righteousness." The process of salvation continues through life. The righteousness that grants the believer pardon becomes the righteousness that enables the believer to overcome sin. Righteousness "sustains the whole cause" of a Christian's life. It becomes the "normative living force" impelling believers to their goal of maturity in Christ.<sup>102</sup> Paul establishes the centrality of Scripture in the process of "training in righteousness." The purpose of all this is, "so that the man of God may be thoroughly equipped for every good work" (3:17, NIV).

Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience.

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do (Heb. 4:11-13).

The writer is aware that Paul's authorship of this passage is questionable. Its inclusion is not a vote in favor of his authorship. The value of the passage is that it offers an expansion of Paul's previous thought on the purpose of Scripture. There may be no better description of the power of the word of God than the one in this passage.

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<sup>102</sup> Kittle, 2:209-210.



This power is even more evident when we understand the context. The writer to the Hebrews speaks of the importance of entering God's rest. He gives an exhortation to diligence. He encourages believers to make every effort, to exert all their energies, with a view to entering God's rest (4:11). It is not that believers enter God's rest through striving, rather, it is the believer's active preparation for the reception of God's rest that is important. The writer calls them to diligence for three reasons. First, the example of the failure of the Israelites to enter the Canaan rest is a reminder of the possibility of spiritual regression and therefore a reason for diligence (4:11b). Next, the power of the living word of God to penetrate the heart and effect radical surgery is a second reason for diligence (4:12). Third, the omniscience of God means that all creatures are laid bare in His sight (4:13). The fact that their lives are open before God is the third reason for diligence.<sup>103</sup>

The second reason for diligence has specific relevance to the formative discipline of biblical study. Spiritual transformation is not possible without radical surgery. God performs this surgery in the lives of Christians through the

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<sup>103</sup> Charles W. Carter, Hebrews, gen. ed. Charles W. Carter, The Wesleyan Bible Commentary, vol. 6 (Grand Rapids: William B. Eerdmans Publishing Company, 1966), pp. 66-67.

"word of God" which is "living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart" (4:12). This is a powerful picture of the most penetrating kind, like the surgeon who "carries a bright and powerful light for every dark crevice and a sharp knife for the removal of all the pus revealed by the light."<sup>104</sup> The main thought in this particular description of the word is not of punishment, but of "its essential nature as it enters into, permeates, transforms, every element in man."<sup>105</sup>

There are three powerful reasons for diligence in entering into God's rest. The reasons appear negative in nature but are positive in result. The result is the spiritual rest available to God's people. He can effect this spiritual rest in His people if they place themselves before His powerful word, submit to radical surgery, and be transformed in "the thoughts and intentions of the heart" (4:12).

In the technical sense the word of God is limited to the Scriptures. The reception of the word of God, however, can

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<sup>104</sup> Archibald Thomas Robertson, Word Pictures in the New Testament, 6 vols. (Nashville: Broadman Press, 1932), 5:364.

<sup>105</sup> Brooke Foss Westcott, The Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Company, 1952), p. 100.

be expanded to include the reading of books, the study of nature and the spoken word of others.<sup>106</sup> All of life is a vehicle for the reception of the living word of God. These other objects of study are important but supplemental only. The writer of this study affirms the supremacy of Scripture in the transformation of character.

### Simplicity

Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

for where your treasure is, there will your heart be also.

The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light.

But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

But seek first His kingdom and His righteousness; and all these things shall be added to you (Matt. 6:19-24,33).

This is the most "radiant" passage on Christian simplicity to be found in Scripture. It calls the believer to a centered life of trust in God. Jesus gives a negative and then a positive command. The negative command is, "do not lay up for yourselves treasures upon earth" (6:19).

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<sup>106</sup> Charles R. Swindoll, Spiritual Surgery, cassette, First Evangelical Free Church of Fullerton, California, 25 April 1982.

The positive command states, "lay up for yourselves treasures in heaven" (6:20). The Master gives three reasons for not centering on earthly treasure. The first reason is that there is no secure hiding place for such treasure. All earthly goods are destined for failure (6:19-20). The second reason is that whatever Christians center their lives on becomes the obsession of life (6:21). It is impossible to serve two masters. Our whole mind will be fixed around our treasure. We either have a "single eye" toward heaven or a "single eye" toward earth. The third reason is that a generous God provides for our every need (6:25-34). We can trust in His goodness. We can set aside the distractions concerning tomorrow. He provides for us.<sup>107</sup>

William Barclay suggests that the Jews connect the phrase, "treasures in heaven," with character. The only thing persons take out of this world are themselves. The point is that the finer such persons are, then the greater are their treasures. There are three aspects of the passage that support this view. First, Jesus says that one's focus in life is essentially a "heart" matter (6:21). Next, Jesus compares the eye to a window. If the window is clear the light floods the room. If the window is dirty the room remains in relative darkness. The amount of light that

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<sup>107</sup> Foster, pp. 34-47.

penetrates depends on the condition of the window through which it passes. Jesus brings a spiritual application to the comparison. The light that penetrates into a person's heart depends on the spiritual condition of the eye through which it passes. It is essential, therefore, that the eye of the heart remain spiritually healthy.<sup>108</sup> Third, Jesus gives the means whereby this spiritual health or vision is sustained and deepened, "But seek first His Kingdom and His righteousness" (6:33). This is the "distinctive mark" of Christians. They are seekers of righteousness. The present imperative means Christians are to "go on seeking" righteousness. This is the desire of the renewed heart.<sup>109</sup> It is the key to a centered life of simplicity. When this seeking after righteousness is the supreme purpose of Christians the promise follows, "and all these things shall be added to you" (6:33). It is the cure for a divided heart. It is the promise for all earthly provision. It is the catalyst for a transformed life.

What is the focus of simplicity of life? It is to go on seeking righteousness as the supreme purpose of one's life. Where is this righteousness found? It is found in the kingdom of God. It is instructive to realize that in the

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<sup>108</sup> Barclay, pp. 244-245.

<sup>109</sup> R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus: Wartburg Press, 1943), pp. 285-286.

New Testament the kingdom of God and the kingdom of Christ are the same. There is an inseparable relationship between Jesus and the kingdom,

The distinctive feature of Jesus' proclamation of the kingdom of God is not therefore that he brought a new doctrine of the kingdom, or that he revolutionized people's apocalyptic and eschatological expectations, but that He made the kingdom of God inseparable from his own person. The new thing about Jesus's preaching of the kingdom is 'He himself, simply his person.'<sup>110</sup>

A life of simplicity is a life wholly centered in Christ.

The Apostle Paul affirms the teaching of Jesus on simplicity in his letter to the Christians at Colossae.

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

Set your mind on the things above, not on the things that are on earth.

For you have died and your life is hidden with Christ in God.

When Christ, who is our life, is revealed, then you also will be revealed with Him in glory (Col. 3:1-4).

Paul informs the Christians that they are in a new relationship of union with Christ in His resurrection life. It is important to note that the name of "Christ" is used on four occasions in as many verses. It is clear that the "whole orientation" of their life is "with Christ" alone. All of their aims center in Him since they are in union "with Christ." There is a strong element of personal responsibility here. The practical implication of this union

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<sup>110</sup> Brown, 2:386.

is for believers to "keep seeking the things above." The verb, "keep seeking," is a present imperative which underscores the need for a "continuous ongoing effort" in the direction of Christ. The formative discipline of simplicity calls for Christ-centered attentiveness.<sup>111</sup>

Jesus calls His followers to an ongoing seeking of "His [God's] kingdom and His righteousness" undergirded by the confidence that God provides for every physical need. Similarly, Paul appeals to an ongoing seeking of "things above" undergirded by the reality of union "with Christ." This union is the provision of God for every spiritual need. The formative discipline of simplicity calls us to a Christ-centered trust and attentiveness to His grace for all of life.

### Solitude

But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses.

But He Himself would often slip away to the wilderness and pray (Luke 5:15-16).

This passage represents a strange turn of events. Jesus responds in an unexpected manner. Great crowds gather to hear Him. Some are there to be healed by Him. His

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<sup>111</sup> Peter T. O'Brien, Colossians, Philemon, gen. eds. Glenn W. Barker and David H. Hubbard, Word Biblical Commentary, vol. 44 (Waco: Word Books, Publisher, 1982), pp. 160-161, 166-167.

popularity is increasing dramatically. The need for ministry has never been greater. One expects Jesus to remain where He is in order to proclaim the kingdom of God and heal the people. This is exactly what He does not do. Why does Jesus leave the presence of such immense need? It is impossible to give a definite answer. It may be that the people are present for the wrong reasons. They want to satisfy their needs. They may have no concern for the spiritual realities He desires to impart to them. It is possible that He wants to avoid mass popularity. All we know is that He slips away to the wilderness and prays. This action is not an isolated incident in the life of Jesus. Luke reveals that Jesus withdraws often to lonely places to pray. It is His lifestyle. At times He rises early in the morning and goes to a lonely place to pray. Other times he departs for a solitary place in the evening and spends the night in prayer.<sup>112</sup> There appears to be a rhythm to His life. It is the rhythm between prayerful solitude and ministry. The one leads Jesus to seek the other. The great demands of His ministry lead Him to seek prayerful solitude while prayerful solitude leads Him back to ministry.

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<sup>112</sup> George Arthur Buttrick, ed., The Interpreter's Bible, 12 vols. (Nashville: Abingdon-Cokesbury Press, 1952), 8:104-105.



Why does Jesus seek solitude for prayer so often? It is difficult to respond with certainty. We can project three possible reasons. First, Jesus withdraws often because He desires communion with the Father. Communion means far more than asking for things. He withdraws in solitude in order to worship the Father. He desires uninterrupted communion with God.<sup>113</sup> Second, Jesus withdraws often because He needs to restore His own spiritual life which may be subject to deterioration also. He needs to draw strength from God in prayer.<sup>114</sup> It may be that He realizes His need for prayer. Jesus knows that the benefits of prayer are renewed strength, triumph over temptation, deliverance from all forms of evil, reception of God's grace, restoration for the soul and, above all, communion with the Father.<sup>115</sup> Jesus withdraws often to lonely places to pray because He is in touch with His need to do so. Third, Jesus withdraws often to the wilderness because it may be the only place for uninterrupted prayer. People seek Him constantly as His fame spreads throughout the

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<sup>113</sup> G. Campbell Morgan, The Gospel According to Luke (Westwood: Fleming H. Revell Company, 1931), pp. 76-77.

<sup>114</sup> Frederick Louis Godet, Commentary on the Gospel of Luke (Grand Rapids: Zondervan Publishing House, n.d.), p. 264.

<sup>115</sup> R.C. Trench, 'And He withdrew Himself into the Wilderness, and Prayed,' The Sermon Bible, St. Luke 1 to St. John 3 (New York: A.C. Armstrong and Son, 1899), pp. 103-104.

land. The sheer enormity of human need leaves Him without privacy. He seeks solitary places for prayer.

Jesus demonstrates to Christians the necessary rhythm for sustaining and deepening the spiritual life. They must move from prayerful solitude to service, and back to solitude again, as the continuing rhythm of their lives. This rhythm both deepens the spiritual life and prepares for true service.

In a world where there is so much to dissipate and distract the spirit, how needful for us is that communion with God, in which alone the spirit collects itself at its true centre, which is God again; in a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of the pavilion, which will alone bring it composure and peace; in a world where there is so much to sadden and depress, how blessed that communion with Him, in whom is the one source and fountain of all true gladness and abiding joy; in a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.<sup>116</sup>

Is there any indication that Paul follows the Lord's example in his own life and ministry? It is clear from a study of his life that he has involuntary periods of solitude. The most notable periods of involuntary solitude are his imprisonments in Caesarea and Rome.<sup>117</sup> It is probable that these periods did present Paul with

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<sup>116</sup> Trench, p. 104.

<sup>117</sup> Homer A. Kent, Jr., Philippians, gen. ed. Frank E. Gaebelein, The Expositor's Bible Commentary, vol. 11 (Grand Rapids: Zondervan Publishing House, 1978), p. 97.

opportunities for deep reflection and writing. It is possible also that the travel involved in his three missionary journeys provided periods of solitude for prayer, reflection and writing. This may be true especially for the occasions he travelled by ship. There may be an important voluntary period of solitude soon after his conversion. Paul refers to this occasion in his letter to the Galatians.

He who had set me apart . . . and called me through His grace, was pleased

to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days (Gal. 1:15-18).

Paul's withdrawal into "Arabia" provides strong indication, though not conclusive, that it is "a deliberate seeking of seclusion for the purpose of deep reflection and communion with God."<sup>118</sup> The declaration that he "did not immediately consult with flesh and blood" leads many commentators to suggest that this withdrawal is, at least in part, for the purpose of communion with God. At one time "Arabia" simply referred to 'desert' or a place of 'desolation.'<sup>119</sup> His reference to "many sleepless nights"

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<sup>118</sup> Stewart, pp. 132-133.

<sup>119</sup> Stewart, p. 133.

may include nights of prayer on behalf of the churches under his care (II. Cor. 11:27). It seems that the Apostle has ample opportunity to practice the formative discipline of solitude for the purpose of communion with Christ.

### Submission

Therefore be careful how you walk, not as unwise men, but as wise,  
making the most of your time, because the days are evil.

So then do not be foolish, but understand what the will of the Lord is.

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,  
speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

and be subject to one another in the fear of Christ (Eph. 5:15-21).

In this passage the Apostle Paul makes his appeal for a wise Christian walk (5:15). He presents six characteristics of a wise Christian. First, a wise Christian makes good use of opportunities (5:16). The word for time is "kairos." It is a reference to conceptual time and brings the past and future to bear on the present. It gives to Christians a sense of urgency for making the most of their time. This urgency is heightened by the sense of impending evil. Christians must be alert to what is happening in the world in order to live wisely. Second, a wise Christian understands the will of the Lord (5:17). All temporal knowledge must be informed by the purpose and will of the Lord. Third, the

wise Christian is Spirit-filled (vs.18). This is the highest wisdom man can know. Fourth, the wise Christian lives in the context of celebration and mutual edification (vs.19).

Fifth, a wise Christian is a thankful person (5:20).

Thanksgiving is offered in the name of Christ. Finally, a wise Christian is a submissive person (5:21). The characteristic of submission represents an important transition that both closes the present passage and introduces the next passage on family relationships.<sup>120</sup>

The relationship of the Spirit-filled life to submission is of particular interest to this study. In this passage submission appears to be a reflection of the Spirit-filled life. The Apostle tells Christians to cease their wild living characterized by drunkenness. It is a picture of living without self-control. In its place Christians are commanded to "be filled" with the Spirit (5:18). It is imperative that this happen in their lives. The present tense of "be filled," literally, "go on being filled," allows for the perpetual "replenishment of the Spirit" in their lives. The verb, "be filled," is passive, suggesting, "let yourselves be filled with the Spirit." The possibility before us is to experience an ongoing and everdeepening

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<sup>120</sup> Charles W. Carter, I Corinthians and Ephesians, gen. ed. Charles W. Carter, The Wesleyan Bible Commentary, vol. 5 (Grand Rapids: Zondervan Publishing House, 1978), p. 72.

immersion of the Holy Spirit in our lives. The responsibility before us is to permit this to happen.<sup>121</sup>

The Spirit-filled life is of central importance to the passage. All the characteristics of a wise Christian are an outcome of the Spirit-filled life. It is the "fundamental principle" of wisdom. The characteristic of submission is to be seen in its light. In light of the ongoing Spirit-fillings, Christians are to submit themselves one to another as an ongoing experience of Christian living.<sup>122</sup> The attitude of submission is a reflection of the transforming power of the Spirit in the lives of Christians interpenetrating all their relationships. It is demonstrated in "a readiness to remove one's own will for the sake of others and to give precedence to others."<sup>123</sup>

The motive for submission is important also. Christians submit to one another "in the fear of Christ" (5:21). The whole of the Christian life is centered in Christ. Christians submit to one another beholding Him. The "fear" that is part of the motive is not a reference primarily to the fear of punishment. It can relate to the fear of

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<sup>121</sup> A. Skevington Wood, Ephesians, gen. ed. Frank E. Gaebeline, The Expositor's Bible Commentary, vol. 11 (Grand Rapids: Zondervan Publishing House, 1978), p. 72.

<sup>122</sup> D. Martyn Lloyd-Jones, Life in the Spirit (Grand Rapids: Baker Book House, 1973), pp. 55-57.

<sup>123</sup> Gerhard Friedrich, 8:45.

disappointing or grieving someone who believes in you, trusts you, loves you, and does much for you.<sup>124</sup> The important point here is that the submission of Christians to each other is rooted in their submission to Christ.

### Service

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

for the equipping of the saints for the work of service, to the building up of the body of Christ;

until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ (Eph. 4:11-13).

The Apostle Paul declares that the Lord gives "grace-gifts" to Christians to enable the church to be an expression of His life and service in the world. Paul does not list all the "grace-gifts" nor does he refer to all the members of Christ's body in this passage. His subject is the "grace-gifts" imparted to the leadership of the church: apostles, prophets, evangelists and pastor-teachers (4:11). The reader expects a broader treatment of the gifts in light of the Apostle's introduction to the subject, "to each one of us grace was given according to the measure of Christ's gift" (4:7). His concern is limited to the vital importance of leadership for the body of Christ.<sup>125</sup>

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<sup>124</sup> Lloyd-Jones, pp. 71, 77-78.

<sup>125</sup> Wood, p. 58.

The "grace-gifts" that Paul lists have two aims in view. The first aim is "the equipping of the saints for the work of service..." (4:12). The word "equipping" comes from the Greek word "katartismon" from which comes the English word "artisan." It refers to someone who works with the hands in order to build things. We call such a person an artist or craftsman. In the context of the passage it means 'to make one what he ought to be.' An equivalent thought would be 'to shape up.' The role of the "grace-gifts" is 'to shape up' the saints for the work of service.<sup>126</sup> The word for service is "diakonia" and is used on thirty-four occasions in the New Testament. It encompasses all acts of loving service to both the Christian community and the world. It involves life as well as possessions. It extends from serving at tables to the proclamation of the gospel. The "grace-gifts" equip all Christians for all kinds of service.<sup>127</sup> The second aim of the "grace-gifts" is "the building up of the body of Christ" (4:12). The concern of the second aim is the building of character. Paul presents the Church as growing, not static; a living, moving, developing organism.<sup>128</sup> It is important that in one moment the Apostle speaks of service and, in the

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<sup>126</sup> Ray C. Stedman, Body Life (Glendale: Regal Books Division, G/L Publication, 1972), pp. 81-82.

<sup>127</sup> Brown, 3:546-548.

<sup>128</sup> Carter, I Corinthians and Ephesians, pp. 410-411.



next, he speaks of spiritual health. The two aims are intimately related. The service of Christians leads to the upbuilding of Christians. The "grace-gifts" equip all Christians for all kinds of upbuilding.

The ultimate aim of the equipping of Christians for service and edification is, "until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (4:13). It is evident that Paul's concern is for the spiritual transformation of all believers. The Lord gives gifts and in those gifts He releases His own spiritual life for the developing maturity of the church. His spiritual house must grow through spiritual means. He gives spiritual gifts for spiritual work in order that the church may attain spiritual maturity.<sup>129</sup> Christ is the focus of attention throughout the process. As we behold Him we move toward an increasing "unity of the faith" which comes from an increasing "knowledge of the Son of God" in both individual and corporate experience. The church continues to grow "to a mature man," literally, "into a perfect, full-grown man." The singular indicates that the church is

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<sup>129</sup> F.F. Bruce and E.K. Simpson, Commentary on the Epistles to the Ephesians and the Colossians, gen. ed. Ned. B. Stronhouse, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing, 1957), pp. 93-96.

"one new man" in Christ. The growth is to continue until the "one new man" reaches "the measure of the stature which belongs to the fulness of Christ."<sup>130</sup> This service is centered in Christ.

the supreme purpose of the church is not the evangelization of the world . . . that is often held up to us as the supreme aim and purpose of the church. . . . This is a most important thing, but it is not the supreme thing, not the final goal . . . to be conformed to the image of his son . . . is the ultimate end of all evangelization.<sup>131</sup>

### Confession

Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

But let a man examine himself, and so let him eat of the bread and drink of the cup.

For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.

For this reason many among you are weak and sick, and a number sleep.

But if we judged ourselves rightly, we should not be judged.

But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world (I. Cor. 11:27-32).

The formative discipline of confession is of vital importance to both spiritual and physical health. Paul makes this point clear in his discussion on the Lord's Supper. It is the exercise of self-examination that precedes confession and the taking of the sacrament that he is concerned about

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<sup>130</sup> Wood, pp.58-59.

<sup>131</sup> Stedman, o. 116.

here. Christian introspection assumes some basic truths, such as, "the fact and guilt of sin, the possibility of forgiveness and the need for confession. Sin - confession - forgiveness are, in fact, an inseparable trio."<sup>132</sup> Often there is a need for self-examination between the fact of sin and the confession of sin. Paul's command for a person to "examine himself" led to the institution of a "confessional service" in some Christian traditions as a prelude to receiving the elements themselves.<sup>133</sup> John Wesley advised the early Methodists, "be serious and frequent in the examination of your heart and life."<sup>134</sup> This self-examination has particular significance in the context of the Lord's Supper. Wesley understood these words to mean,

Verse 25. 'After supper' - Therefore ye ought not to confound this with a common meal. 'Do this in remembrance of me' - The ancient sacrifices were in remembrance of sin: this sacrifice, once offered, is still represented in remembrance of the remission of sins.

Verse 26. 'Ye show forth the Lord's death' - Ye proclaim, as it were, and openly avow it to God, and to all the world. 'Till he come' - In glory.

Verse 27. 'Whosoever shall eat this bread unworthily' - That is, in an unworthy, irreverent manner; without regarding either Him that appointed it,

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<sup>132</sup> John R.W. Stott, Confess Your Sins (Waco: Word Books, Publisher, 1964), pp. 11-12.

<sup>133</sup> Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians, p. 480.

<sup>134</sup> The Works of John Wesley, 14 vols. (Grand Rapids: Zondervan Publishing House, n.d.), 7:193.

or the design of its appointment. 'Shall be guilty of' profaning that which represents 'the body and blood of the Lord.'

Verse 28. 'But let a man examine himself' - Whether he know the nature and the design of the institution, and whether it be his own desire and purpose thoroughly to comply therewith.

Verse 29. 'For he that eateth and drinketh so unworthily' as these Corinthians did, 'eateth and drinketh judgment to himself' - Temporal judgments of various kinds,

Verse 30. 'Not distinguishing' the sacred tokens of 'the Lord's body' - From his common meal.<sup>135</sup>

There are several important phrases to consider in this passage in relation to the need to guard against partaking of the Lord's Supper in an unworthy manner. The first phrase is, "examine himself" (11:28). The Supper is intended to be a "means of spiritual grace." But if a person does not approach it rightly it becomes a means of "judgment" to oneself. It is imperative, therefore, that a person "examine himself" or "put oneself to the test as to the attitude of his heart, his outward conduct and his understanding of the true nature and purpose of the Supper."<sup>136</sup> A second phrase is, "drinks judgment to himself" (11:29). God's judgment here is not "punitive to destruction" but is a "form of fatherly discipline" intended to bring the person to

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<sup>135</sup> John Wesley, Notes on the New Testament (London: Wesleyan-Methodist Book-Room, n.d.), I Cor. 11:25-30, unpaginated.

<sup>136</sup> W. Harold Mare, I Corinthians, gen. ed. Frank E. Gaebelin, The Expositor's Bible Commentary, vol. 10 (Grand Rapids: Zondervan Publishing House, 1976), p. 260.

repentance.<sup>137</sup> A third phrase is, "does not judge the body rightly" (11:29). The word "judge" can be rendered "discern" and suggests that "eating the bread and drinking the wine as symbols of the Lord's body and blood in death probes one's heart to the very depths."<sup>138</sup>

The failure of Christians to participate in the Lord's Supper in a worthy manner is serious indeed. Paul places spiriual health and physical health together in a vital relationship (11:30-32). He gives one cause of sickness as the discipline of God upon those who participate unworthily. Scripture gives a graphic account of what can happen to a person who denies the need for confession,

When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night Thy hand was heavy upon me; my vitality was drained away as with the fever-heat of summer. I acknowledge my sin to Thee, and my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord'; and Thou didst forgive the guilt of my sin (Ps. 32:3-5).

The Psalmist is aware of the vital link between the body and the spirit. The account is an eloquent expression that, "true confession, the honest, shamefaced uncovering before God of . . . sins . . . is an essential condition of spiritual health" and physical health also.<sup>139</sup> This is no

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<sup>137</sup> Mare, p. 260.

<sup>138</sup> Archibald Thomas Robertson, Word Pictures in the New Testament, 6 vols. (Nashville: Broadman Press, 1931), 4:165.

<sup>139</sup> Stott, p. 15.

reason to presume, however, that all sickness is the cause of unconfessed sin. Paul offers no counsel here as to whether or not this self-examination is to lead to public confession. He seems to be more concerned with the private element at this point. The Apostle James, on the other hand, encourages public confession (Jas. 5:16).

### Worship

But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth (John 4:23-24).

In this passage Jesus encounters a Samaritan woman at Jacob's Well. In the course of the conversation He tells her of the availability of a life-giving water that leads to eternal life (4:14). The conversation reaches an uncomfortable level at this point and the Samaritan woman seeks to change the direction of the dialogue. She prefers to talk about the proper location for worship. The woman's response gives Jesus an opportunity to communicate the essential nature of worship based on the nature of God. He describes the nature of God as "spirit" (4:24). There are similar statements in the New Testament that provide a further description of the nature of God: "God is light" (I John 1:5), and "God is love" (I John 4:8). In the description, "God is spirit," Jesus reveals that 'God's

essential nature is spirit.' It follows that worship must be of a "spiritual kind."<sup>140</sup>

Genuine worship occurs "in spirit and truth" (4:23). This phrase could be a reference to both the subjective element, "spirit," and the objective element, "truth," in worship. True worship occurs in the "spirit" of a person and is a response to the "truth" of God's revelation of Himself. Worship occurs through the interpenetration of the worshipper's "spirit" and God's revealed "truth." Therefore "spirit and truth" are essential ingredients in every act of worship.<sup>141</sup>

There is a further essential ingredient in the act of true worship. It is found in the description of God as "spirit" and could be rendered, "God is Spirit."<sup>142</sup> The involvement of the human "spirit" and the Divine "Spirit" in the encounter suggests that true worship occurs when 'Spirit touches spirit.'<sup>143</sup> Later in this gospel, John describes the

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<sup>140</sup> Leon Morris, The Gospel According to John, gen. ed. F.F. Bruce, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1971), pp. 267, 271-272.

<sup>141</sup> R.C.H. Lenski, The Interpretation of St. John's Gospel (Columbus: Lutheran Book Concern, 1942), pp. 321-326.

<sup>142</sup> Harvey J.C. Blaney, John, gen. ed. Charles W. Carter, The Wesleyan Bible Commentary, vol. 4 (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 393.

<sup>143</sup> Foster, p. 138.

Holy Spirit as the "Spirit of truth" (John 15:26). When the "spirit" of a person is in touch with the "Spirit" of God, then the "spirit" of a person is in touch with "truth" also. Worship is the interpenetration of the "Spirit of truth" with the "spirit" of a Christian.

There is a penetrating depth in the encounter of worship. The "spirit" is a reference to the deepest part of a person's spiritual being. It is the "spring" that feeds the "reservoir" of the mind. To touch "spirit" is to touch the "springs of thought, impulse, desire, motive and will."<sup>144</sup> On the other hand, the "Spirit searches all things, even the depths of God" (I Cor. 2:10). Worship is a Divine-human encounter at the deepest level of personality where the depth of God touches the depth of a Christian. It suggests that a person in worship is a person in transformation. The content of the Lord's statement on true worship supports this point. Jesus promises "living water" that springs up to "eternal life" '(4:10,14). The phrase, "living water," is symbolic of "the life-giving activity of God." To worship is to drink repeatedly from this "living water." God imparts this

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<sup>144</sup> Baxter, His Deeper Work in Us, p. 174.



"living water" through His "life-giving Spirit."<sup>145</sup>

Therefore, in true worship, the worshipper is transformed.

The picture Jesus presents is that of a Father "seeking worshippers."<sup>146</sup> It is a graphic picture of the seeking heart of God. He looks for worshippers. He initiates the encounter of worship. He enables the act of worship. People are the respondents to His initiating and enabling. The rhythm of worship is that of Divine initiative and human response.

The centrality of Christ Himself in worship is not developed in this passage. However, He cannot be isolated from the involvement of the "Spirit" and "truth" in worship. The larger context of John's gospel clearly positions Christ at the center. Jesus said, "I am . . . the truth" (John 14:16). Further, the activity of the Spirit is Christ-centered, "He shall glorify Me; for He shall take of Mine, and shall disclose it to you" (John 16:14). It is not Christ's intention to develop a theology of worship in dialogue with the woman of Samaria. He desires only to point her to its true nature. The important teaching in this passage is that,

To worship in spirit means that we yield our wills to God's will, our thoughts and plans to God's for us and

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<sup>145</sup> Morris, pp. 271-272.

<sup>146</sup> Robertson, 5:67.

for the world. Spirit must meet with spirit. . . . In truth means that we are not worshipping an 'image' of God, made out for our own ideas. . . . Christ alone has introduced us to the real or 'true' God. To worship God in truth or in 'reality' makes a great difference to conduct. . . . In all the elements of worship - prayer led by priest or minister, Scripture lessons, the use of songs of praise written by saints of old, preaching the Word, the Sacraments - we are not uttering our views about God, or seeking after him. We are listening to God, responding to God, who is thus actively seeking to be known by us. God thus offers Himself not to me alone. Common worship enables men to realize and to proclaim the vastness of His purpose and His love. We are as worshippers asked to open our hearts to God's love for the world, and to surrender our wills to His universal purpose. God quickens our conscience in worship, and feeds our minds with His truth."<sup>147</sup>

The Apostle Paul understood the essential nature of worship also. In his letter to the Phillipians he writes, "we . . . worship in the Spirit of God and glory in Christ Jesus" (Phil. 3:3). The elements of "spirit," "Spirit," and "truth" (Christ Jesus) are all integrated into his perspective of worship. Paul makes several other contributions to our understanding of worship. First, he positions Christ clearly at the center. Second, he offers guidance in both the personal and corporate spheres of worship. Third, he forges a vital link between worship and song. All these elements emerge in his brief counsel to the Colossians,

Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thanksgiving in your hearts to God (Col. 3:16).

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<sup>147</sup> R.H. Strachan, The Fourth Gospel (London: SCM Press Ltd., 1941), p. 157.

The spiritual nourishment in worship comes from "the word of Christ" which is to "dwell" within each of them "richly." The message concerning Christ, as revealed to us in the Scriptures, is to 'remain as a rich treasure' within each Christian. This truth is to become incarnate in our lives. It is to be "so deeply planted within us as to control all our thinking."<sup>148</sup> Paul addresses the issue that every Christian generation has sought to address since the birth of the church, how does one interiorize Christian truth? He offers some interesting counsel for deepening the indwelling richness of Christ's word. First, this deepening occurs in the sphere of public worship. Second, worship involves two elements: "teaching and admonishing one another" and using "psalms and hymns and spiritual songs, singing with thanksgiving in your heart to God."<sup>149</sup> Of course, this verse does not represent the Apostle's whole teaching on worship but the relationship between worship and song is of particular importance. Christian history reveals that "the great periods of renewal in Christendom have always been accompanied by an outburst of hymnody."<sup>150</sup> If public worship

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<sup>148</sup> Curtis Vaughan, Colossians, gen. ed. Frank E. Gaebeline, The Expositor's Bible Commentary, vol. 11 (Grand Rapids: Zondervan Publishing House, 1978), p. 216.

<sup>149</sup> Vaughan, p. 216.

<sup>150</sup> Vaughan, p. 216.

is to have this deepening effect upon Christians it must be characterized by several important elements.

The singing must be rooted in the word. It is against the background of the indwelling word that this exhortation to edifying praise is set. True hymnody must be doctrinal in content. It must be rendered 'with grace.' Calvin interprets this as simply meaning 'graciously' or 'acceptably,' and C.F.D. Moule suggests 'gratefully singing.' If, however (reading *en te chariti*), we do justice to the definite article, there will be a reference here to the grace of God. The grace will be the sphere in which the worshipper moves. His singing will be the outward expression of his inner experience of God's grace - he will sing 'in the grace.' Then again, praise must come from the heart, not only in the sense of expressing the true aspiration of the worshipper, but also because the truths implicit in such 'spiritual songs' will require an inner reflection and assent. Finally it must be offered 'to the Lord.' This guards against the possibility of their imagining that because the worship should be edifying, therefore this is its chief function. Its primary reference is God-ward and its edifying work is an outcome. Indeed, the more its God-ward aspect is kept in view, the more will the believers be built up as their minds and hearts are drawn towards Him.<sup>151</sup>

It is possible that the functions of "teaching" and "admonishing" refer to the exercise of spiritual gifts within the public worship of the church. These gifts, imparted by the Spirit, are exercised "with all wisdom" in corporate worship with a view "to God" (I Cor. 12:28; 14:26). A result is the edification of believers. If Paul has the exercise of spiritual gifts in mind the content of them is the "word of

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<sup>151</sup> Herbert M. Carson, The Epistles of Paul to the Colossians and Philemon, gen. ed. R.V.G. Tasker, The Tyndale New Testament Commentaries (Grand Rapids: William B. Eerdmans Publishing Company, 1960), p. 9.

Christ." And then in response to this "teaching" and "admonishing" the "word of Christ" the church sings "to God."<sup>152</sup>

### Guidance

For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God  
 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God.

which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

But he who is spiritual appraises all things, yet he himself is appraised by no man.

For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ (I Cor. 2:10-16).

The Apostle Paul describes two kinds of persons in this passage. The person of particular interest to this study Paul describes as "pneumatikoi." The other person he describes as "psuchikos." The "pneumatikos" person is one who lives all of life under the guidance of the Spirit.<sup>153</sup>

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<sup>152</sup> Eduard Lohse, Colossians and Philemon, ed. Helmut Koester, Hermeneia - A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1971), pp. 150-151.

<sup>153</sup> William Barclay, The Letters to the Corinthians (Edinburgh: Saint Andrew Press, 1956), p. 31.

One ability of the Spirit is that He "searches all things, even the depths of God" (2:10). The present tense of the verb "searches" suggests that this penetrating activity is "always true" of the Spirit.<sup>154</sup> Lenski describes the tense as a "timeless present" in which the Spirit, in one "timeless act," reveals the "absolute" depths of "all things, even the depths of God."<sup>155</sup> The searching work of the Spirit encompasses "all things." There is nothing that escapes His examination. Of particular importance is that His search includes the "depths of God" which may be the same as the "thoughts of God" in the next verse (2:11). The deep things of God include the person of God Himself in all of His attributes. It includes the entire scope of salvation. All of these deep things have practical relevance to every believer and it is through the Spirit that we "know the things freely given to us by God" (2:12).<sup>156</sup>

Paul teaches that the Spirit does not keep this searching ability to Himself. He enables each believer to do the same through His indwelling presence. The spiritual

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<sup>154</sup> Reinecker, p. 45.

<sup>155</sup> Lenski, The Interpretation of St. Paul's First and Second Epistle to the Corinthians, p. 106.

<sup>156</sup> F. W. Grosheide, Commentary on the First Epistle to the Corinthians, gen. ed. Ned B. Stonehouse, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1955), pp. 67-68.

person is able to appraise "all things" also, including the deep things of God by implication. The verb "appraises" means "to discern" or "to examine and judge."<sup>157</sup> The Holy Spirit gave this discerning ability to the writers of Scripture (II Pet. 1:21), and in a secondary sense, imparts it to all believers (Eph. 1:17-19; 3:16-19).<sup>158</sup> The Apostle describes this activity as "combining spiritual thoughts with spiritual words" (2:13). This is a mysterious phrase, but may refer to comparing "spiritual things with other spiritual things in order to come to a more definite conception and to penetrate more deeply into them" as preparatory to actually speaking them.<sup>159</sup> It is important to note the use of the first person plural throughout this passage. It underscores the corporate aspect of guidance in "all things, even the depths of God" (2:10).

These things are investigated in a spiritual manner. Only by the agency of the Spirit can one carry out the kind of research, systematic examination, or questioning that enables one to discover or understand these things. The use of the first person plural throughout this section suggests that the locus operandi of the Spirit is the fellowship of the Christian community. The examination which produces spiritual comprehension is not properly conducted by one person in isolation but

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<sup>157</sup> Reinecker, p. 46.

<sup>158</sup> Mare, p. 202.

<sup>159</sup> Grosheide, p.72.

in the common life of the church (a point which will be considered again and again in the epistle).<sup>160</sup>

The passage concludes with the declaration that "we have the mind of Christ" (2:16). The word "mind" is an inclusive name for all thoughts existing in a person's consciousness. In having the "mind of Christ," believers have the thoughts, plans, counsels and knowledge of Christ through the revealing activity of the Holy Spirit.<sup>161</sup> Again, Christ comes to center stage in Paul's thought. The guidance the Spirit gives places believers in union with the very "mind of Christ."

### Fellowship

"And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42).

The inception of the church is accompanied by a pattern of ongoing activity in the growing life of the church. The early Christians are devoted to certain things: "the apostle's teaching," "fellowship," "breaking of bread" and "prayer." The verb "devoting" suggests a "steadfast and singleminded fidelity to a certain course of action."<sup>162</sup>

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<sup>160</sup> William F. Orr and James Arthur Walther, I Corinthians, gen. eds. William Foxwell Albright and David Noel Freedman, The Anchor Bible, vol. 32 (Garden City: Double Day & Company, Incorporated, 1976), p. 166.

<sup>161</sup> Reinecker, p. 47.

<sup>162</sup> Brown, 2:522.



The integrating factor in all these activities is fellowship ("koinonia") which carries the meaning of a "unanimity and unity brought about by the Spirit."<sup>163</sup> The early Christians are devoted to this unique quality of fellowship in their corporate gatherings. Unity and love are manifestations of "koinonia." "Koinonia" is a vital characteristic of the early church. The passage notes also that the early Christians are devoted to the "breaking of bread." It is likely that this activity is more than a common meal together. The activity may be a reference to the observance of the Lord's Supper which is, no doubt, the climax of their celebration together.<sup>164</sup>

The concept of "koinonia" has central significance in the thought of Paul: the "fellowship with His Son" (I Cor. 1:9), the "fellowship of the Holy Spirit" (II Cor. 13:13), the "participation in the gospel" (Phil. 1:5) and the "fellowship of your faith" (Phlm. 6).<sup>165</sup> On one occasion the Apostle uses "koinonia" in the context of participation in the body and blood of Christ.

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<sup>163</sup> Brown, 1:642.

<sup>164</sup> F.F. Bruce, Commentary on the Book of Acts, gen. ed. Ned B. Stonehouse, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1956), p. 79.

<sup>165</sup> Brown, 1:643.

Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? (I Cor. 10:16).

It is clear by now that "koinonia" can be rendered "association," "communion," "fellowship" or "participation."<sup>166</sup> In this passage it is rendered "sharing" and refers to a "sharing" in the body and blood of Christ. Here Paul reminds us again of our "union with the exalted Christ."<sup>167</sup> It is possible that in this passage Paul brings us to his deepest understanding of "koinonia" for the community of Christ. There is no deeper fellowship among Christians than that experienced in the corporate "sharing" of the body and blood of Christ. In the following chapter of his letter to the Corinthians he reminds them of the words of Jesus in instituting the Lord's Supper,

This is My body, which is for you; do this in remembrance of Me. . . . This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me (I Cor. 11:24-25).

In the biblical world, 'to remember' means to "make present and operative." The "Christ-event" gathers up the past, present, and future, and brings it to bear on the present moment in the Lord's Supper.<sup>168</sup> Fellowship, in this context,

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<sup>166</sup> Brown, 1:639.

<sup>167</sup> Brown, 1:643.

<sup>168</sup> Fred Layman, "Biblical Perspectives on Worship" (Paper delivered at Asbury Theological Seminary, Wilmore, Kentucky, July 1982), p. 5.

means that at every "sharing" of the Lord's Supper believers experience anew the coming of the risen Christ among them,

'in the Lord's Supper the experience of the community is that Christ, the crucified and risen Lord, and the one who is to come again, comes into the midst of the congregation, acts as Host at the meal, and with it gives Himself.'<sup>169</sup>

This "sharing" is "spiritual" in nature.<sup>170</sup> It is the presence of Christ, mediated through the Spirit, that produces the corporate experience of "koinonia." As a result, fellowship is deeply transformative in nature. It is a corporate union with the risen Christ.

### Celebration

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17).

It is appropriate to conclude this study with the transformative discipline of celebration. The context of this verse is instructive both for the meaning of the passage and for the exercise of spiritual disciplines. Paul addresses the issue of Christian freedom. He appeals to the stronger person in the faith to sacrifice freedom for the sake of the weaker person (14:13). The motive for this sacrifice is love manifesting itself in concern for the weaker person (14:15). The specific issue, up to this point

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<sup>169</sup> Layman, p. 7.

<sup>170</sup> Robertson, 4:154.

in the discussion, is the matter of freedom in what one eats and drinks. In this verse Paul takes the issue to a higher level. Eating and drinking are important but secondary issues. The key issue is the internal realities of the kingdom of God. Spiritual realities are needed to shape our lives. The Holy Spirit, indwelling the believer, produces "righteousness and peace and joy." These internal realities are the springs of life and conduct.<sup>171</sup>

There may be a logical sequence to these internal realities. The first and foundational reality is righteousness. The fruit of righteousness is peace. Righteousness and peace together produce joy.<sup>172</sup> Joy occurs fifty-nine times in the New Testament. It appears usually in relation to "the eschatological fulfilment in Christ, of being in Him, and of hope in Him."<sup>173</sup> This joy that is centered in Christ rises above sadness, affliction, temptation and other cares. In all these situations joy

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<sup>171</sup> Everett F. Harrison, Romans, gen. ed. Frank E. Gaebelin, The Expositor's Bible Commentary, vol. 10 (Grand Rapids: Zondervan Publishing House, 1976), pp. 147-149.

<sup>172</sup> R.C.H. Lenski, The Interpretation of St. Paul's Epistle to the Romans (Columbus: Wartburg Press, 1945), p. 840.

<sup>173</sup> Brown, 2:357.

"gives proof of its power" as the joy of the Lord produced in the heart of a believer by the Holy Spirit (Gal. 5:22-23).<sup>174</sup>

When righteousness strikes deep into our being and enters the sanctuary where peace may dwell, the springs of joy pour forth a flood. Joy is the first outward mark of the presence of Christ in a man. Joy must not be confused with mirth; the latter is effervescent, but joy is the steady tenor of our being. When all is chaos on the surface, deep down there is joy.<sup>175</sup>

Consequently, all of life is a celebration of joy. With this understanding Paul can write to the Philippians, while yet in prison, and declare triumphantly, "Rejoice in the Lord always; again I will say, rejoice!" (Phil. 4:4). It is this celebration of joy that permeates the exercise of spiritual disciplines.

#### Implications for the Utilization of the Spiritual Disciplines

The Pauline model of spiritual formation is rooted in the reality of the indwelling Christ, realized through the Holy Spirit. The Holy Spirit interpenetrates our nature, transforming human nature itself. In the process, the Spirit continues to deliver us from indwelling sin. In effect, the indwelling Christ is the shaping power of our lives through the Spirit's interpenetration of our nature.

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<sup>174</sup> Brown, 2:359-360.

<sup>175</sup> Donald Grey Barnhouse, Romans, vol. 4, God's Glory (Grand Rapids: William B. Eerdmans Publishing Company, 1964), pp. 14-15.

The Pauline understanding of spiritual transformation is both critical and developmental. It is critical in relation to the moments of conversion and consecration. Paul calls Christians, that is, those already converted, to a radical self-yielding of themselves to God, to "enter decisively" into a "holy life" as a 'once-for-all surrender to God' (Rom. 12:1-2). At this point the Holy Spirit infills the life of a believer and makes Christ real as never before. The spiritual transformation that began at conversion now deepens and advances unhindered subsequent to consecration. It is developmental in relation to the ongoing process of transformation. There is a rhythm to this ongoing transformation, the rhythm of beholding and reflecting. Transformation occurs from stage to stage as our attention is riveted on Christ. The effect is a deepening character-transformation into Christlikeness (II Cor. 3:16-18). Bible college students should receive in-depth teaching on the work of Christ for us and in us. This requires a biblical understanding of the order of salvation and of the nature of spiritual transformation. Above all, students must be led into a deep experience of the indwelling Christ through the empowering of the Holy Spirit. This is vital for their ongoing growth in Christian maturity.

The spiritual disciplines are the means of beholding and reflecting the "glory of the Lord." Meditation is a

sustained and penetrating reflection into God's "many-sided revelation," and into one's own spiritual life and ministry. Theological students need to learn how to reflect on the truth of Scripture, their knowledge of self, and their acts of ministry, at deepening levels of understanding. Faculty members could adopt or adapt their teaching methodology in order to cultivate the ability of students to participate in sustained and penetrating reflection. Moreover, assignments could be structured with this need in mind. The case study is one possible method for meeting this need. For example, a course on counseling could require a case study assignment wherein a student would use a personal counseling event as the focus of the case study. Such a procedure involves the student in three levels of reflection: first, recall of the event, second, analysis and integrative research, and third, reflection on the event leading to decisions for the enrichment of ongoing counseling ministry. Further value could be gained by bringing the case study to the classroom setting for corporate affirmation, counsel, and theological reflection.

Prayer is the very element in which a Christian lives. It is a "Divine-human dialogue," a genuine conversation between God and a Christian. Since the Spirit initiates prayer, it is "letting the Spirit speak," listening to His voice, and expressing His thoughts back to God. The Spirit

enables us to transcend our weakness in prayer. Many students associate prayer with talking to God. Listening to God in prayer is not a common practice. Nevertheless, both elements are important. Guidance in the practice of praying Scripture can help students to incorporate both elements. A student can listen to God speaking through a passage of Scripture and then use the passage as a launching point for prayerful response. The practice has great potential for the interiorization of truth. Moreover, praying Scripture can enhance a student's capacity to pray in theological categories. A benefit of theologically informed prayer would be the enrichment of faith. A study of the prayers of Scripture can reinforce the practice. The Apostle's admonition to "pray without ceasing" is a constant reminder to live all of life in the atmosphere of prayer (I Thess. 5:17).

Fasting has an internal and external purpose. The internal purpose is to set one's attention on God. The external purpose is to meet the needs of others. Fasting prepares us within to effect change without. The discipline links spiritual life with social concern. There is a mutual influence between these two dimensions of Christian responsibility. The spiritual life should enhance social involvement, and social involvement should nurture the spiritual life. Students should be encouraged to participate



in both aspects of fasting. A theological institution may choose to designate certain days for corporate fasting, including both prayer for and involvement in meeting the social needs of the student body and surrounding community. Such opportunities reinforce the linkage between an authentic spirituality and social transformation. Moreover, a concern for the whole person is inculcated during the formative years of preparation for full-time ministry.

Study is a primary discipline of theological education. It is a place to learn the tools of study and to cultivate the ability to study. Since a critical element of theological education is "training in righteousness," the study of Scripture should permeate the curriculum. Scripture is the living word of God. It has the power to penetrate the heart and effect radical surgery. It "permeates, transforms, every element in man." Consequently, the study of Scripture should form the foundation of spiritual life and ministry. Students must learn the tools that are necessary for the exegetical study of Scripture. An essential part of this process is learning to study Scripture in the Hebrew and Greek languages. Furthermore, it is essential that students participate in the discipline of biblical study as an ongoing practice for the deepening of spiritual life and ministry. This discipline, along with the other disciplines, should be taught from a relational perspective. The purpose of

revelation is not for information alone, but for participation also. Revelation invites us into relationship with God. Scripture calls us to participate in our ongoing character-transformation. Moreover, other focuses of study can be vehicles for the reception of the living word of God since all truth is God's truth wherever it may be found. In fact, God speaks through all of life. A student should be trained to be responsive to the voice of God in Scripture, in oneself, in other people, in books, and in nature.

Simplicity calls us to a Christ-centered trust and attentiveness to His grace for all of life. The Apostle Paul invites us to a "continuous ongoing effort" in the direction of Christ and His righteousness. Christ promises that God meets our real needs if our focus is the pursuit of righteousness. Many students in theological education find themselves living a forced simplicity. Often, money is scarce. Therefore, the setting itself provides opportunity for both seeking righteousness and trusting God for temporal needs. It is a good preparation for full-time ministry since some, if not many of the students, will face financial pressures in their various locations of ministry. More importantly, simplicity of lifestyle can represent a choice of self-denial that is motivated by love for God and neighbor.

The discipline of solitude involves an intentional separation from normal responsibilities for a period of time in order to pursue uninterrupted communion with God. The discipline reminds us of the important rhythm between prayerful solitude and ministry. Jesus is the supreme model of this rhythm of life. Often, He sought lonely places for the purpose of intentional communion with God. Paul had ample opportunity for solitude also. Students need to integrate this rhythm into life during their Bible college education. The discipline is a vital dimension of spiritual formation. A common hindrance to students, from their perspective, is their inability to find the time that is necessary to take spiritual formation seriously due to academic pressures. The potential problem is this, if they fail to take the time now because of external pressures, they may not take the time in the context of full-time ministry either where external pressures are just as great if not greater. A theological institution can cultivate this rhythm in the lives of its students. One possible approach is to designate certain days as occasions of prayer and renewal. The normal structure of these days could be adapted to facilitate their purpose. Moreover, the administration and faculty could secure various facilities away from the campus that would serve the students as retreat centers. Some faculty members may have an interest in leading students in

guided retreats. This writer can project the possibility of integrating the ministry of existing guided retreat centers into the curriculum, at least as a credit course. The possibility of a semester of intensive spiritual retreat has additional value. Careful consideration would be given to the content and guidance of such an extended retreat if it is going to be integrated into the curriculum. The potential for faith formation in such a setting is increased substantially because of its intensive nature. This may appeal to students with a special interest in spiritual formation, although it could be open to all students. The intention is not to create a spiritual elite, but to provide the opportunity where student interest is present.

Submission is a reflection of the transforming power of the Spirit in the lives of Christians, interpenetrating all their relationships. The submission of Christians to each other is rooted in their submission to Christ. This discipline is foundational to spiritual formation. It is an attitude that permeates one's life. Students can nurture this discipline when submitting to institutional expectations, when receiving the evaluation of professors, and when working with other students in course projects and field ministries. This does not mean that students do not take positions on issues. It does mean, however, that they are able to transcend personal considerations with a view to

the formation of others. Self-denial is foundational to spiritual life and ministry. Moreover, the students need to see models of self-denial among the administration, faculty, and staff.

The discipline of service provides a vital outlet for the spiritual life. The "grace-gifts" are given for service. The apostle, prophet, evangelist, pastor, teacher, and other gifts to the church, serve to equip Christians for all kinds of service, from serving at tables, to building Christian character, to proclaiming the gospel to the world. The Lord gives gifts, and through those gifts He releases His own spiritual life for the developing maturity of the church into Christlikeness. His spiritual house must grow through spiritual means. An undergirding purpose of Bible college education is training for effective service. Students need assistance in recognizing and cultivating spiritual gifts. There should be some central office for the co-ordination of student ministries. For greatest value some kind of meaningful student evaluation should be integrated into the student ministry program. Moreover, a structured internship in a local church for a period of time, for one semester or possibly a year, could be included in the requirements for graduation. An internship experience in the latter part of the program could enhance a student's understanding of personal call to and giftedness for ministry. In addition,

an internship experience can enhance a student's ability to integrate theory and practice. In all of this the student needs to understand the vital link between spiritual life and service. A deepening spiritual life finds expression in service, and service, in turn, deepens spiritual life. The goal of service is maturity in Christ.

Confession necessitates a self-examination that probes one's heart to the depths. The Lord's Supper invokes such an examination of heart and conduct. On such occasions, students can be led through exercises of self-examination as preparatory to the Lord's Supper. A confessional service can be a meaningful prelude to Communion. Moreover, a self-examination questionnaire could be distributed to encourage ongoing self-examination. A dialogical journal can be a useful means of introspection and confession. The sharing of one's story, including confession, is an integral element in spiritual formation. Opportunity for both private and corporate confession can be transformative experiences for the participants. A Bible college can nurture such an atmosphere within the student body.

Worship occurs in the "spirit" of a person in response to the "truth" of God's revelation of Himself. In other words, it occurs when "Spirit touches spirit." Both individual and corporate worship have transformative value. The Apostle Paul underscores the potential of corporate

worship for the interiorization of truth. Teaching, admonishing, and singing "to the Lord," with a focus on Scripture, deepens the indwelling richness of God's word in our lives (Col. 3:15). Chapel services in a theological institution represent a rich resource of time for true worship. These services have the potential for both cultivating worship in the students and modelling the dynamics of a worship service for the students. Moreover, chapel services may provide some opportunity for students to plan for and lead in worship services. The primary purpose of chapel services should be to deepen the indwelling richness of God's word in our lives.

The discipline of guidance enables us to appraise all things through the Spirit. It finds both individual and corporate expression in the church. The gift of spiritual direction (guidance) is gaining prominence in Protestant circles. An integral part of spiritual direction is spiritual discernment which, in effect, is the ability to appraise all things through the Spirit. A significant number of students, if not all students, need spiritual guidance. One means of meeting this need is through growth groups. Each student could be encouraged, if not required, to participate in a growth group with a view to spiritual formation. Growth groups have the potential of providing spiritual guidance and modelling the dynamics of guidance.

The effectiveness of such an approach depends upon the availability of qualified leadership. It is probable that the administration and faculty would need to assume some responsibility for these groups. This responsibility would require the administration and faculty to work through the dynamics of spiritual direction in their own lives. In other words, spiritual formation must first be an undergirding commitment among the administration and faculty before it can become a penetrating reality within the student body.

A Bible college setting provides ample opportunity for the discipline of fellowship. The challenge is to foster fellowship as "koinonia," an experience of unity and love. Chapel services and growth groups can provide opportunities for students to experience anew the coming of the risen Christ among them. Likewise, the Lord's Supper is a rich resource for fostering "koinonia" in the student body. Opportunity should be given to students for the sharing of their stories if "koinonia" is to occur. Fellowship requires a participation in the lives of one another in the "real presence" of the risen Christ.

It is crucial that students learn to exercise these formative spiritual disciplines in the joy of the Holy Spirit. The disciplines have the potential for liberation or bondage. God offers the disciplines as the means of receiving His grace. He intends a celebration of joy in the



exercise of them. Spiritual disciplines are expressions of our attentiveness to God. In His presence we encounter the joy of the Holy Spirit. The external disciplines direct our attention to the internal realities of "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). Students must be instructed about potential dangers, especially the danger of a pharisaical attitude toward the exercise of the disciplines. Such an attitude inevitably leads to pride and bondage rather than to righteousness, peace, and joy.

The biblical evidence reveals that the Pauline model of spiritual formation is from the "inside-out" through the transformative presence of the indwelling Christ. For Paul, the "inside-out" model includes important external influences, such as, corporate worship, fellowship, and service. But these influences are powerless to effect spiritual transformation without the shaping power of the indwelling Christ. The rhythm of growth is the rhythm of beholding and reflecting His indwelling presence. The spiritual disciplines are the means of beholding and reflecting the "glory of the Lord" (II Cor. 3:18). But even in the exercise of spiritual disciplines it is clear that the Holy Spirit initiates the process and we respond to His call for communion and service.

## CHAPTER THREE

### Classical Expressions of Spiritual Formation

#### Introduction

How can spiritual formation classics within Roman Catholic, Byzantine, and Protestant spirituality inform the use of the spiritual disciplines? The study considers selected classics from these Christian traditions before delineating the implications for the use of the spiritual disciplines derived from each tradition. The writer encourages the reader to follow the same procedure that led to the positing of the implications in this chapter. In appendices A, B, and C, the writer provides his own syntheses of selected spiritual classics. Each synthesis seeks to capture the author's understanding of the nature and goal of spiritual transformation, and of the spiritual disciplines that nurture the transformative process. The opinion of this writer is that an adequate understanding of the contents of these classics is essential if a meaningful dialogue is to occur between the past and present. Although the classics are synthesized in appendices A, B, and C, the writer suggests that the reader turn to the appropriate appendices, and read each synthesis before considering the implications of these classics for the utilization of spiritual disciplines in theological education, as presented in this chapter.

### Roman Catholic Classics

How can spiritual formation models within Roman Catholic spirituality inform the use of the spiritual disciplines? The authors of the spiritual classics selected for this chapter are Augustine, Benedict of Nursia, Bonaventure, an anonymous author, Thomas a Kempis, Ignatius of Loyola, Teresa of Avila, Francis de Sales, and Thomas Merton. The research undergirding the implications of these classics for the utilization of spiritual disciplines in theological education can be perused in appendix A of this document.

### Implications for the Utilization of the Spiritual Disciplines

The writer of this paper has some deep over-all impressions from a study of Roman Catholic classics of spiritual formation. One should understand spiritual disciplines in the context of the nature of spiritual growth. Spiritual transformation and formation share an intimate relationship. It is not sufficient to practice spiritual disciplines for the formation of the spiritual life without understanding the nature of God's work in the soul. The latter gives purpose and direction to the former. Greater spiritual profit attends the process if it incorporates both practice and study. A Bible college, committed to training persons for professional ministry, can enhance that training by guiding students into an understanding of the nature of God's work in the soul. Soul culture, from the perspective

of the spiritual masters, is the noblest of activities. It involves study and practice. The Bible college setting provides structured opportunity for both aspects of soul culture. But the institution must not assume that because spiritual formation activities are integrated into the schedule that soul culture therefore is occurring.

The principle of synergism, man cooperating with God, permeates these spiritual classics. The authors express confidence in God's faithful work in the soul. The potential problem is our failure to fulfill our responsibilities in the process. This is where growth breaks down. Consequently, there is a strong emphasis on participation in spiritual disciplines in order that we may submit to the work of grace in our lives. Related to the principle of synergism is the virtue of obedience. Obedience is indispensable for growth. It is not the highest virtue but it is the foundational virtue. No spiritual structure can be built without it. It prepares the way for the higher virtue of love. Obedience is a live issue among students. For some, obedience is unquestioned for the most part. For others, obedience is an intense struggle. No spiritual structure can be erected until the issue of obedience is settled. Consequently, we cannot assume that the spiritual foundation in students is strong when they arrive at Bible college. We must enable students to examine the foundation before we help them build

the structure. Moreover, this writer notes a tendency among students to underestimate the importance of synergism. The tendency may derive from a misunderstanding of the relationship between faith and works. The Protestant understanding of the phrase, "faith alone," may not capture adequately the whole of biblical thought on the subject.

Should we separate the essence of faith from the activity of faith? What is faith without obedient love? Such questions are as relevant in a theology course as in a spiritual life class. Persons concerned about spiritual formation in theological education need to grapple with a true biblical understanding of the principle of synergism.

Spiritual perfection, our union with God, is a common theme in these classics. The longing of the Roman Catholic heart is for the soul perfection of union with God. But they do not understand this union as absolute perfection. It is a relative perfection rooted in total "self-denial," the abandonment of oneself to God, the fixation of one's will on His will. This understanding does not deny human weakness but neither does it defend such weakness. Human weakness should lead one to greater self-denial and trust in God. Another important element of spiritual perfection is that it is a lifelong process accompanied by "consolations," "inspirations," "favors," "sparks" and "desolations" or dryness of soul all of which come from God. These "favors"

are encouragements to our growth in virtue. Although these "favours" come from God, through His grace, we receive them normally through our attentiveness to Him. The spiritual disciplines are the "dynamics of attention" for the reception of these "favours." But these "favours" do not represent the goal of spiritual life. They encourage us toward our goal. The goal is spiritual perfection, our union with God, that finds expression in a virtuous life, especially the virtue of love. Love is the highest virtue. It is attained through union with God. The classics affirm that this relative perfection is attainable in this life. It demands a radical commitment to God. The increasing dialogue among Christian traditions makes the time ripe for Protestant educators to re-examine the goal of spirituality in this life. An understanding of these spiritual classics invites such a re-examination. A large segment of Protestantism affirms the goal of spiritual perfection, but claims that it is impossible to attain in this life. We are to pursue it in this life, but we should never expect to attain it. What impact might such a position have on our commitment to strive for spiritual perfection in this life? Protestant educators would do themselves and their students an invaluable service by undertaking an objective study of spiritual perfection from the biblical and historical perspectives. The study could include the broader question, how did the various

understandings of spiritual perfection influence the quality of Christian living? The issue of what is required and attainable in this life is not a secondary one. It is the crux of spirituality.

Further, the spiritual disciplines are essential for the interiorization of the life of God in the soul. The writers of these classics affirm the importance of understanding interior work. The disciplines enable us, with the aid of grace, to interiorize revelations from Scripture and other sources to allow a person's whole being to respond to the word from God. It is the opinion of this writer that a Bible college should cultivate the kind of atmosphere that encourages experimentation in the realm of the interiorization of the life of God in the soul. For example, a course on Bible study principles and methods could look for new ways to enhance the interiorization of Scripture. The classics offer some old methods that are new for many people today. For example, the *Lectio Divina* is a method for interiorizing the truth of Scripture. These tested methods may stimulate the development of new approaches.

Now for some specific applications. Augustine discovers great benefit in the recording of his confessions both for himself and others. It serves as a reminder of God's gracious work in his life and as an encouragement to those in need of God's grace. Ignatius suggests a type of journal keeping

also in which a person keeps a record of progress in purging oneself of sin. Its greatest value, for Ignatius, may be in the discernment of spirits. He recommends a study of the designs of the enemy, especially for one who has fallen to those designs. The study is to include a step by step analysis of the enemy's tactics in leading one into sin. He suggests that a person make note of these tactics and learn from them. He may mean only a mental note of the process but it is possible that journal keeping is involved. The two together would reinforce the insights from the study. A spiritual life course could offer training in the many uses of journal keeping. A journal can include a record of one's spiritual journey. It can be an aid to the discerning of spirits. The writing of subjective realities can invite new perspectives on unresolved issues. A journal has the potential for aiding a student's self-integration within the various dimensions of life.

Meditation is a recurring discipline in these classics. Benedict's probable use of the "lectio divina" in the chanting of psalms enhances the interiorization of the word of revelation. Ignatius encourages us to bring all of our senses to meditation in order to relive the Gospel event in the interior life. Francis de Sales guides us in awakening to the presence of God. He encourages the use of the senses also. The mysteries of Christ normally are at the center of



these meditations. Bonaventure adds a rich theological perspective to contemplation. He encourages contemplation on nature, on the Divine image in the soul, on the attributes of God, on the Trinity and on the "superwonderful union of God and man" in Christ. For Bonaventure, contemplation leads to union with God. The "great fruit of meditation" is found in the interior response to these meditations. Francis posits "resolutions" as the great end of meditation. These resolutions are put in practice that very day. The movement of the Ignatian meditations culminate in the retreatants prayerful responses to the "interior savoring" of Christ's life. The matter of the place of the imagination in spiritual growth is a neglected topic in some, if not many, Bible colleges. This is true particularly in this writer's contextual setting. This "interior savoring" that Ignatius writes about is the employment of the imagination. There is a tendency among students to distrust the imagination. Reason is trustworthy, but the imagination is untrustworthy. What is the role of the imagination in spiritual transformation? Are the images within us important? Is there a healing power within biblical images? Does the imagination hold the key that unlocks the door to spiritual decision-making? Theological educators need to address these questions. These classics raise the issue of the relationship between faith formation and the imagination by

positing an intimate linkage between them. Students can be invited to participate in the process of answering these questions.

Prayer is another recurring discipline. There is some variation here. Teresa teaches two phases of prayer. Prayer that begins with human initiative (active) leads to God's gift of prayer (infused). Active prayer is recollective and vocal. Her approach to the initial phase of prayer is helpful particularly for the "intuitive" type of person with an active imagination. The combination of directing the mind to the presence of God in terms of friendship, accompanied by vocal prayer, enables the intuitive person to control the wandering mind during periods of prayer. The Cloud of Unknowing values contemplative prayer in which a person empties the mind of images and enters into the "cloud of unknowing," wherein is the "absence of knowledge," in order to beat against the cloud with unceasing love. The anonymous author affirms the use of reflective prayer also through reading, hearing and pondering the Scriptures. Such prayer requires time for reflection if it is to be genuine. The reason is simple. If prayer touches the whole person it is more likely to touch God. Merton considers prayer the most important formative step toward union with God. Since faith is a free gift from God, and since increasing measures of faith are needed for a deepening transformation in Christ,

prayer becomes the most important means of receiving these increasing "increments" of faith. The imaginal and imageless approaches to prayer appear to have implications for psychological types. Teresa, for example, has an active imagination which may suggest that she is an "intuitive" type of person. Consequently, she discovers that the concentration of the mind on a friendship image of God, and the use of vocal prayer, enriches her personal prayer life. The author of The Cloud of Unknowing, on the other hand, prefers the emptying of the mind which may suggest that the author is a "sensing" type of person. When not imagining, this author sees darkness. This author may be closed to the intuitive dimension of personality. The task of aiding students in an understanding of psychological types as they relate to various forms of prayer could have significant consequences for the enrichment of spiritual formation. Moreover, an understanding of psychological types may provide insight into the value of certain disciplines for certain personality types. For example, the discipline of fellowship is important for all students, but it may have greater formational value for the extrovert and lesser formational value for the introvert type of personality. This understanding of personality types, aided by the Myers-Briggs Type Indicator, can offer insight into the ease and struggle with which students cultivate the spiritual disciplines. In

relation to prayer, these spiritual masters remind us that prayer is not a secondary concern. It is the vital link between us and God. Therefore, if it is possible to enrich the prayer life of students through the study of psychological types, then educators with an interest in spiritual formation should pursue the study. Such a study does not need to minimize the spiritual nature of prayer. We should pursue all avenues that hold promise for the enrichment of prayer. As Merton writes, God offers increasing increments of faith in prayer.

The hearing, reading, and studying of Scripture is a vital dimension of these formation models. Bonaventure believes we are clothed with the three "theological virtues" of "purgation," "illumination," and "perfection" or "union" through the Scriptures. Augustine is drawn to conversion through his study of Scripture. It is through Scripture that "Light" enters the soul. For Benedict the "opus Dei" is centered primarily in the chanting of Psalms. In Ignatian meditation the Gospels are the richest source. When grace reaches down into the soul, Scripture becomes a "flourishing meadow" for Thomas a Kempis. It should be noted that in some of these classics the "spiritualizing of texts" is the predominant approach to Scripture. Augustine confesses that this approach is of great help to his understanding and appreciation of Scripture. In addition to biblical study,

many of these classics recommend highly the reading of other spiritual books. It is no exaggeration to say that the impact of the devotional classics on these spiritual masters is profound. They drink deeply from other wells, and in the process, it enlarges and deepens their own wells. Benedict, for example, encourages the reading of the Desert Fathers. Many of the writers of these classics, if not all, are influenced by the writings of Augustine. Ignatius is influenced by Thomas through The Imitation of Christ. Teresa and Ignatius leave their imprint on Francis de Sales. These spiritual masters affirm two focuses of study above all others: the study of Scripture and the study of the spiritual classics. These sources are instrumental in forming their lives profoundly. The message is clear for Bible college education. If spiritual formation is an undergirding objective, then a significant space should be given in the curriculum for both the study of Scripture and the study of spiritual classics. These focuses of study represent two significant means for broadening and deepening the spiritual well of each student. In other words, the focuses of study provide the opportunity for students to "soak in" the experience of God.

Thomas a Kempis shares his great enthusiasm for the Eucharist. In fact, all of these classics exude this holy enthusiasm for Communion. a Kempis calls it the "fountain of

grace" and the true "nourishment of the soul." The Eucharist is the source of great spiritual grace for those who come prepared to receive such grace. It is the greatest means for spiritual progress according to Thomas. He elaborates on the importance of heart preparation through the examination of conscience, sorrow for sin, confession of sin, and a new commitment to Christ. Above all, Communion calls for the amendment of one's life. Students need an enlarged appreciation of Communion as a means of spiritual maturation. One answer to this need may be to give greater attention to personal and corporate preparation for Communion. Moreover, teaching on the theological significance of the ordinance should enrich the practice.

Some of these classics call for a blending of Mary and Martha through prayer and service. Teresa suggests that the response of the awakened soul is the desire for service through the drawing of others to God. The blending of spiritual union with vital service is important for the mission of the church. A deep spirituality is the foundation of service. Merton perceives the spiritual life as having profound implications for social transformation. The contemplative and active life must be merged into one. The Cloud of Unknowing suggests that this merger is a challenging task indeed. In this writer's opinion, a priority task of Bible college education is to merge the contemplative and

active dimensions of life in the students. This merging is vital to their survival and effectiveness in contemporary ministry. The neglect of one dimension is detrimental to the other. Teresa is a commendable model. Her contemplative life finds rich expression in her mission to renew the church. Students need to study past models and observe present models of the contemplative-active life. A holistic spirituality incorporates both elements. Theological education should help students appreciate the vital importance of both dimensions. In addition, students must learn to be "at home" in either dimension. This comfortableness requires a high level of participation in both expressions of spirituality during the period of theological education. If we accomplish this task, students are likely to leave our halls of learning as prophetic agents of spiritual and social renewal. In many instances, spiritual and social renewal are a by-product of a contemplative life that finds full expression in an active life. Many of the spiritual masters integrated these two dimensions into their own lives and thereby became prophetic agents of renewal in the church and to the world.

One must not underestimate the importance of community. Benedict did not think union with God was possible without the discipline of community. For this reason he called monks to the "vow of stability." A person made a lifelong

commitment to a community. He saw this as the most effective way of learning obedience. Merton, likewise, posits the guidance and fellowship of the Church as the most important vehicle for the transformation of life in Christ. Teresa, Ignatius and Francis stress the importance of spiritual guidance for the spiritual journey. Growth does not reach its potential in isolation but in community. The Bible college is a community of teachers and learners. Students can function both as teachers and learners. At times, they teach others out of their own study and experience. At other times, they learn from the study and experience of others. Bible College is a place of mutual edification. Christian educators can help students experience ministry in the present, and thereby enrich ministry for the future. Participation in the lives of others is fundamental for growth. This participation can extend from the classroom, to the chapel, to the growth group, to the hallway, and to the dormitory or home. We must demonstrate to students the vital importance of community for reaching our potential in Christ.

The spirituality of Roman Catholicism is a rich resource for the utilization of the spiritual disciplines in theological education. The next section in our journey ushers the readers into the largely unknown classics of Byzantine spiritual formation.



### Byzantine Classics

How can spiritual formation models within Byzantine spirituality inform the use of the spiritual disciplines? The authors of the spiritual classics selected for this study are Origen, Athanasius, Gregory of Nyssa, Evagrius Ponticus, John Climacus, Symeon the new Theologian, Gregory Palamas, and an anonymous Russian author. The research undergirding the implications of these classics for the utilization of spiritual disciplines in theological education can be perused in appendix B of this document.

### Implications for the Utilization of the Spiritual Disciplines

First, the writer offers some general implications from the study of Byzantine spiritual formation classics. It is clear from these classics that a knowledge of the goal of spiritual formation is essential for the process. Spiritual formation builds upon the foundation of spiritual transformation. The latter is the work of God in the soul. The former is our own attentive response to His work in the soul. In other words, formative spiritual disciplines do not operate in isolation. They are seen in the total context of the transformative goal of the process. The implication is that the disciplines are more effective when they are practiced with the goal of the process clearly in view. An understanding of the goal derives from study, especially biblical and historical study. An atmosphere of learning and

practice increases the potential for growth. The setting of theological training has great potential for integrating learning and practice. The challenge is to find the holistic balance between theory and practice. A balance that enables students to integrate new learnings into their lifestyle. The study of Scripture, the study of biblical, systematic and historical theology, and the study of mystical theology, can enable students to grapple with God's purposes from individual, societal, and global perspectives. Such focuses of study have the potential to allow for the exercise of spiritual disciplines in response to the study of truth. The classroom can become an integration point for theological study, prayer, and meditation. Spiritual disciplines gain new significance when we implement them in the context of an understanding of God's purposes.

The goal of the Byzantine spiritual tradition, according to Gregory Palamas, is "deification in Christ." In simple terms, the goal is to become like God through the "deifying gift" of the Holy Spirit. We, in fact, become the "divine offspring" of God. This "divinization" includes the body as well as the soul. The soul fills with the "Light of God" as a result of its participation in the divine nature. The goal of deification is perfection in God, but this perfection is a relative perfection. We are partakers of the "glory" of God's nature, not the "essence" of His nature. The result is

"an uncompleted perfection of the perfect," writes John Climacus. Gregory of Nyssa initiates the theme of "eternal progress." The process is eternal because God's nature is inexhaustible. Therefore, growth in the virtues knows no boundaries, either in this life or the one to come. Climacus adds, a deep calm penetrates the soul as the passions become subject to the deifying work of the Holy Spirit. Spiritual virtues replace the passions. Deification is a spiritual union with God in love wherein the soul dwells unceasingly in the presence of God. If this understanding of spiritual transformation is correct, then fallen human nature itself can be transformed (divinized). This is an important issue for both professors of theology and spirituality. If human nature itself can be transformed, then the fallen part of our nature does not need to be abandoned or crucified in favor of the new nature, but rather, the "deifying gift" restores the old nature to newness of life.

Moreover, Origen presents two journeys that lead the soul to perfection. One journey ascends by steps from virtue to virtue. The second journey ascends from light to light. The first ascends through discipline. The second ascends through the contemplation of nature and of God. Together, writes Evagrius, the two journeys represent three stages of growth: first, practice (discipline) leading to "apatheia," second, the contemplation of nature, and third, the

contemplation of God. In the East these stages become the unceasing prayer of the lips, the mind, and the heart. In the West they become the stages of purgation, illumination and union (perfection). Origen posits a relationship between inner illumination and outer lifestyle. The inner life and outer life ascend in a corresponding harmony with each other. In this light, it is appropriate to evaluate the inner spiritual reality of each student on the basis of outward behavior. Origen's teaching gives credibility to the use of external spiritual measurement inventories as an indicator of spiritual maturity. Periodically, students should complete such spiritual measurement inventories, to be followed up with guided interpretations of the results, and constructive suggestions for growth.

In Byzantine spiritual formation models, formative spiritual disciplines come under the designation of spiritual virtues. Symeon maintains that all activities that sow the seeds of virtues are spiritual virtues themselves. Gregory of Nyssa believes that a religious virtue involves both a knowledge of God and a knowledge of the pursuits that perfect virtue in the soul. These spiritual virtues have two sides to them. One the human side, they involve practice or discipline. On the Divine side, they represent the gifts of the Spirit. Synergy, persons working together with God, is integral to the Byzantine spiritual tradition. The

cultivation of virtue must be a primary concern of an institution committed to preparing persons for professional ministry. Gregory of Nyssa offers a two-fold agenda for theological education that has religious virtue as a goal: cultivation of the knowledge of God and cultivation of the pursuits that perfect virtue in the soul. The latter element cannot be left to assumption any more than the former element. And yet, in the midst of cultivating religious virtue, educators need to remind students continually that these virtues are in the final analysis the gifts of the Spirit.

Now let us turn to more specific implications. The importance of spiritual exercises comes through repeatedly in this tradition. They are a vital part of the spiritual training that occurs in the desert. The practice of the disciplines leads to "spiritual power." Athanasius underscores this point in The Life of Antony. Antony emerges from solitude with purity of life and spiritual power. People begin to seek him in the desert as he becomes known for his great gifts of discernment of spirits, prophecy, and healing. Gregory underscores the same principle in The Life of Moses. Equipment for service derives from our spiritual training. God prepares Moses in the desert. Moses learns before God prior to his mission before others. Gregory suggests that the greatest obstacle to grace is our

relaxation of the effort to make progress. Such effort involves faith and the Spirit. The manifestation of the Spirit is the goal of spiritual exercises, writes Gregory of Nyssa. Symeon teaches that the goal of spiritual activity is to become "perfect men in Christ." Bible college students need to understand that spiritual training in the desert is an important element of preparation for service. Periods of time spent away from normal responsibilities for the purpose of training in spiritual exercises can lead to deeper manifestations of the Spirit in both holiness of life and impact on service. Periodic conferences, such as a combined Spiritual Life and Missions Conference, can show students the value of ceasing normal responsibilities for the purpose of spiritual training. For the duration of such a conference, regular courses could be replaced by structured information and spiritual formation activities on the theme of spiritual life and missions. The conference could become a concentrated period of spiritual training, providing a meaningful change from the routine of student life and an opportunity for the Spirit to do a deeper work in the college community.

Spiritual direction is both a discipline and a gift. A spiritual director is imperative for reaching one's full potential in Christ. Climacus offers important advice in the selection of a spiritual director. First, the choice relates

to one's self-knowledge. Christians need to understand their needs, their level of obedience, and their struggle with the passions. Second, the choice pertains to an understanding of the director. A directee's needs should correspond with the director's temperament and gifts. For Climacus, even the disciplines that one practices relate to an understanding of oneself. Theological students need understanding of and training in the selection of a spiritual director and in the elements of spiritual direction. Moreover, they need to understand the place of spiritual direction in pastoral ministry. The metaphor of pastor as spiritual guide is in need of development in the pastoral studies curriculum. The metaphor captures the unique contribution of professional ministers in the helping professions. The integrating relationship between spiritual guidance and other activities of ministry, such as, leading worship, preaching, teaching, counseling, administrating, visiting, and evangelizing, may be pursued. All pastoral activities find their integration point in spiritual guidance. Preferably, training in spiritual guidance should begin with the educators themselves. Role models for the students are indispensable.

Growth in self-understanding is rejected often as unhealthy introspection. However, growth in self-knowledge is a vital dimension of the spiritual life in Byzantine spirituality. It is, in fact, a spiritual discipline.

Journal keeping is a helpful vehicle for self-understanding. Antony encourages the keeping of a record of one's progress in the virtues, including both the stirrings of the soul and actions of the life. Such a record serves as a mirror of one's life, especially in solitude, when sharing with another is not possible. Climacus implies the value of journal keeping when he mentions the practice as a way of life in one of the monasteries during his time. The superior of the monastery required the monks to keep a small book with them. They kept a record of their thoughts and actions which they brought to their spiritual director at the appropriate occasion. The record, no doubt, became the center of discussion during such meetings. Evagrius presents another important element in self-understanding with his insight into "dream dynamics." The images in dreams are symbols of past "affective experiences." If the images are clear then it is likely that they represent open wounds in one's life. There are several ways that educators can assist students in spiritual growth through self-understanding. The use of a journal is one important vehicle. Another vehicle is an understanding of "dream dynamics." The subject of dreams and their interpretation is a study of increasing interest among religious people. Dreams can provide insight into the subconscious dimension of the mind. Moreover, dreams can be a vehicle through which God speaks to us. A consideration of



dream work from the biblical and psychological perspectives is necessary if students are going to deal with dreams constructively. Other vehicles of self-understanding are various personality-type and learning-style inventories, in addition to other inventories, which provide windows for self-understanding. Above all, the Bible itself is a vehicle for increasing self-understanding. Educators can guide students in the use of these vehicles at appropriate points during the educational process. A college needs to determine at what stage in the program these vehicles of self-understanding would be most beneficial to the students themselves and to the educators who are teaching them.

In addition to "dream dynamics," Evagrius reveals an apparent knowledge of the "physiology of the brain." He identifies images as coming from the right side of the brain. Also, he suggests that demons stimulate a specific site of the brain in order to arouse images in prayer. Demons use these images to deceive us. Presently, a significant amount of study is occurring on the "left brain" and "right brain" functions. Christian educators need to grapple with the results of the research in relation to spiritual formation and acts of ministry, such as, preaching and teaching. If demons can use images, as Evagrius believes, God can use them also to communicate with His people.

The Scriptures hold a central place in these spiritual formation models. Origen believes that the nourishment we receive from Scripture depends upon the spiritual maturity we bring to it. Consequently, Scripture has varying effects on various people. Spiritual children receive the nourishment of milk. The spiritually weak receive the nourishment of vegetables. The perfect enjoy the solid meat of the Word. Correspondingly, there is a three-fold meaning to Scripture. The body is the narrative or ordinary meaning. The soul takes us a step deeper. The spirit of Scripture is the "spiritual" or "allegorical" meaning. Symeon remarks that the Holy Spirit translates the "letter" into "spiritual knowledge." The implication for theological education is not to return to the "allegorical" interpretation of Scripture. However, educators should not dismiss their apparent sanctified "right brain" approach to the interpretation of texts too quickly. We have important insights to glean from their approach. We may tend to error in the opposite direction. We can depend on the rigors of exegetical study to open the meaning of texts at the expense of the Spirit's illumination. Although this need not happen, it is always a possibility. Theological education may do well to incorporate this "right brain" (intuitive) approach to the study of Scripture as one dimension of biblical study. We need to allow Scripture to regain its transformative power in

our lives. New approaches to biblical study may enhance the interiorization of truth. At the same time, we must remain true to the science of hermeneutics and the principles of exegesis in our approach to Scripture. This is the "left brain" (analytical) response to Scripture. Furthermore, Origen's understanding of Scripture as having varying effects on people, depending on their level of maturity, has important implications for the teaching of Bible study, and possibly for the teaching of various Bible courses. It may be constructive to teach several approaches to Bible study in succeeding years of a degree program, with each approach teaching Bible study at greater depth than the previous one. Also, Origen's insight may suggest the need for various approaches to the teaching of Bible courses in keeping with the level of maturity among the students. Moreover, the application of truth needs greater consideration in the study of Bible and theology. In relation to ministry, truth must become truth "for me" before it can become truth "for others" through me. Generally, the curriculum for each year should address the increasing movement toward maturity among the students.

Symeon adds another dimension. He encourages us to learn the Scriptures by heart and to quote them with our mouth. He suggests also that one cannot understand the Scriptures unless one has been "baptized in the Holy Spirit."

The concern of these spiritual masters is that the words of Scripture need to become true spiritual food to the soul. Feeding on the words of Scripture become, in effect, our feeding on Christ Himself. It is the "daily bread for our being." The transformative purpose of Scripture is what needs new emphasis in Bible college education. Moreover, attention could be given to a more thorough investigation of the role of the Holy Spirit in biblical study. There needs to be constructive teaching on the models of biblical exegesis. But there must be also a thorough consideration of the relationship between the exegete's spiritual life and the process of biblical interpretation.

Compunction also is both a discipline and a gift. Climacus calls it the "the gift of spiritual tears." At the same time we seek the cleansing of repentance through our spiritual practice, writes Symeon. He claims that we sow the seeds of this spiritual virtue but the Holy Spirit causes it to grow into a deep spiritual cleansing. Theological educators might do well to learn from Byzantine spirituality at this point. An appreciation of this virtue may go a long way to deepen the level of repentance among students, which appears to be superficial, for the most part. An ongoing spiritual cleansing, wherein joy and sorrow mingle, may be a deep source of spiritual renewal in our day. It is important for students training for ministry to learn the value of

spiritual tears. This is not an easy lesson for the male student to learn particularly, because our culture interprets tears as a sign of weakness. Nevertheless, spiritual tears is a virtue of great spiritual value. The important aspect of compunction is that the tears express the interior reality of repentance. True repentance is vital to spiritual health. Whether or not there is an exterior demonstration of tears is secondary. But often the outward demonstration of tears has a healing effect on people.

The discipline of fasting is no less important for Symeon, especially when accompanied with devotion. He calls it the "foundation of every spiritual activity." It is a "healer of our souls" and signifies the control of the passions. The passions must be brought to stillness or calm and transformed into virtues. Fasting cuts at the heart of our passions. The passions must be calmed and transformed into virtues. Fasting is a foundational activity for this transformative work. It prepares the soil of the heart for all other spiritual virtues. A theological institution could integrate this discipline into the life of the community by designating periodic days for prayer and fasting. But teaching may also be needed. There is little appreciation among students for the virtue of fasting, and therefore designated days of fasting should include some instruction on fasting. The instruction should include the biblical

significance of fasting, as well as the practical guidance that is needed to implement a meaningful and safe fast.

Evagrius calls prayer "the most divine of the virtues." Origen calls us to see all of life as a "single great prayer" including the practice of the virtues and the keeping of the commandments. The Byzantine spiritual tradition reveals a way of unceasing prayer in union with the indwelling Christ. The Way of a Pilgrim informs us of the two realities of prayer: "the Lord Jesus" and "our appeal to mercy." The virtue of prayer permeates this spiritual tradition. There are a large number of theological students who think of prayer as an activity that they perform at designated periods throughout the day or evening. They need a broader perspective of prayer to complement their present understanding. The concentrated periods of prayer should be understood as a means of perceiving all of life as a "single great prayer." It is possible to live life on two levels. The Jesus Prayer offers a way of unceasing communion with Christ at a deep inner level while continuing to fulfill external responsibilities on another level. This is self-activating prayer. Byzantine spirituality may bring a whole new orientation to the students' understanding of prayer, wherein all of life is lived as a prayer to God. It is probable that students will need ongoing guidance in learning to live life as a prayer. The place to begin is to

remove the dichotomy between the sacred and the secular that exists in the minds of many students. If all of life is a "single great prayer," then all of life is sacred, including the most menial activities. It is the presence of God, our awareness of Him, and our response to Him, that turns all of life into a sacred journey.

Finally, these models of spiritual formation offer a fresh perspective of theology. Theology is approached often as an intellectual exercise only. Topics are studied and information stored. Byzantine spirituality does not permit the dichotomy between theology and spirituality that often exists in modern theological education. Theology comes through the experience of God, writes Evagrius. Theology and prayer are inseparable. In other words, theology incorporates both the understanding and experience of truth. It is too easy for students to distance themselves from the truth they study. Byzantine spirituality reminds us that truth is incarnational in nature. It flows out of our experience of God. Those who believe that truth is both propositional and incarnational may not feel comfortable entirely with this position. Scripture is the primary source of theology and therefore the foundation of our experience. Nevertheless, the gap between belief and experience must be bridged in our approach to theology. Byzantine formational models encourage us to turn theology into "spiritual

knowledge." This view of theology presents theological education with possibly one of its greatest challenges, the challenge of forming both the "understanding" and the "will" or, as stated above, of turning the study of theology into "spiritual knowledge." This study is a response to the challenge.

### Protestant Classics

How can spiritual formation models within Protestant spirituality inform the use of the spiritual disciplines? The authors of the spiritual classics selected for this chapter are an anonymous author that influences Martin Luther, John Calvin, Johann Arndt, George Fox, William Law, John Wesley, Charles Finney, W.E. Boardman, Hannah Whitall Smith, and A.B. Simpson. The research undergirding the implications of these classics for the utilization of spiritual disciplines in theological education can be perused in appendix C of this document.

### Implications for the Utilization of the Spiritual Disciplines

The writer begins with some general implications. In Protestant spirituality, as in Catholic and Byzantine spirituality, the nature and goal of spiritual transformation is foremost. Spiritual disciplines are essential in the process of reaching the goal. However, the disciplines must be pursued in the wider context of the nature and goal of a



particular spirituality or they lose a measure of significance. The Protestant spiritual classics, for the most part, present the spiritual disciplines within the broad perspective of spirituality. This is true of the other two traditions also. A study of all three traditions leaves one with some deep and lasting impressions of the recurring themes. The theme of Christian perfection, for example, is a topic of paramount importance in all three traditions. Moreover, a study of all three Christian traditions enables one to understand particular spiritual traditions in the context of classical spirituality. For example, the writer of this study can appreciate the spirituality of A.B. Simpson in the light of the spiritual movements that have gone before him. For this writer, the study of the various streams of Christian spirituality has brought new perspective to the individual streams. The study has had a broadening and enriching influence on the writer. The implication for theological education is evident. The training of students in spirituality can be enriched if they study a particular spirituality in the context of the whole of Christian spirituality. This approach may have several positive results. First, it can inform the students about the various influences on a particular spiritual master's thought. Second, it may deepen the appreciation of students for their particular spiritual heritage. Third, it can foster

understanding and appreciation for other spiritual traditions, thereby enriching dialogue among Christian traditions. Fourth, it can enrich the practice of spirituality by utilizing insights from other traditions. If these benefits are to be realized, however, it is essential that the study and practice of spirituality be a central focus in the curriculum. A theological institution may choose to offer a major focus in Christian spirituality that incorporates a study of a Bible college's particular spiritual heritage in the broader context of classical spirituality. In the writer's context, such a focus would include a consideration of the various influences of classical spirituality on A.B. Simpson. Moreover, it would be of value to understand the common threads between Simpson's spiritual thought and classical spirituality, even if no primary influence can be discovered. Also, it is important to consider Simpson in the context of the nineteenth-century holiness revival out of which Simpson and his movement grew. In this writer's opinion, the Christian and Missionary Alliance today is in need of a fresh consideration of Simpson's spiritual theology and practice. An in-depth study of the Alliance heritage, under the guidance of the Holy Spirit, may lead to a spiritual renewal in the movement today, a renewal that recaptures the original vision, but in our contemporary context. In response to

persons who desire a movement away from Simpson's paradigm for maturing in the Christian life, it is this writer's opinion that a change should not occur without a thorough understanding of Simpson's spiritual thought, and rigorous Bible study in the context of his growth paradigm. Canadian Bible College has a vital role to play in studying the Alliance heritage; and in making the heritage accessible to the constituency.

There is both commonality and diversity in Protestant spirituality. As one might expect, there is more diversity in Protestantism than in the other two traditions. There is a common commitment to salvation by grace, but disagreement on the importance of works. Luther and Calvin propose a doctrine of forensic justification. Arndt follows in this stream but addresses the dangers of this understanding of justification, especially the danger of divorcing doctrine from practice. Law, Wesley, and Finney, emphasize the importance of the means for reaching the end. The latter school of understanding is the Protestant form of synergism. The former school is uncomfortable with any position that leaves the impression of a works orientation in salvation or maturation. For the most part, there is a common commitment to holiness but disagreement as to the path of holiness. Calvin calls us to an unceasing progress toward Christian perfection but posits its attainment as impossible in this

life. Boardman moves in the stream of Calvin. Wesley, on the other hand, makes Christian perfection the "capstone" of his spiritual thought and claims that it is attainable in this life. The characteristics of "a perfect Christian" are: a perfect love to God and neighbor, a perfect love purifying the heart from sin, an unceasing prayer and communion with God, a complete obedience to God, a single eye to God's glory, the employment of gifts in His service, entire dedication to Him, a continuous thanksgiving, and an unceasing happiness. Finney follows in the stream of Wesley. Arndt and Law propose perfection as the Christian goal, but are not clear on the possibility of its attainment in this life. They appear to prepare the way for Wesley and the fruition of perfectionist thought in Protestantism, although the influence on Wesley extends to the other two traditions also. Arndt and Law, like Wesley, manifest the influence of the Catholic mystical tradition. Arndt teaches union with Christ in terms of justification, in the tradition of Luther and Calvin. Finney, Boardman, Smith, and Simpson, teach union with Christ in terms of sanctification. In all of these writers, union with Christ has the capacity for increasing growth. Moreover, union with Christ ushers one into the full possibilities of growth. There is common agreement among Wesley and the nineteenth-century holiness writers that we must receive Christ as our sanctification by

faith as we surrender our life to Him. Sanctification is both instantaneous and progressive in the life of a believer. In Catholic and Byzantine spirituality, on the other hand, union with Christ is the goal at the end of the process. The ascent to union is the path of faith and works. Protestant spirituality, inspite of its diversity, is committed to the principles of salvation by grace, justification by faith, and union with Christ. These biblical commitments root us in the Protestant Reformation. The study of church history and theology should give careful consideration to this movement. The theological foundation of spirtual formation is of paramount importance. We value our Protestant theological tradition deeply. However, a study of the Protestant Reformation should not occur uncritically. The position that suggests that the Reformers restored all biblical truth to the Christian faith is a simplistic position. The intention of this writer is not to minimize the profound contribution of the Reformers to biblical faith, but rather, to encourage Protestant students to appreciate the contribution of Catholic and Byzantine spirituality also. Protestants can be enriched by the other Christian traditions. Fox, Law, and Wesley, serve as models of this possibility. The study of spiritual formation models reveals the richness of spiritual thought and practice in all three traditions. Theological education should encompass the breadth of perspective that is

necessary to build bridges of understanding and mutual influence among the traditions of the Christian faith.

There is a commonality of concern in a number of the classics for the union of theology and spirituality.

Theologia Germanica makes an important distinction between belief and true knowledge. Belief does not become true knowledge until "grasped in love." Calvin suggests that the gospel is more than understanding and memory. Doctrine must "grip the soul" and transform the life. If doctrine does not dwell deep in the heart it is not received as truth. For Arndt, theology is more than "theory," "knowledge," or "science." Theology is "a living experience and practice." It incorporates "will," "love," and "understanding." We "seek Christ with our understanding" in order to "love him with our will." Finney warns of a danger that may accompany the study of theology, namely, that we study to get the opinions of great teachers but not the opinion of the Holy Spirit. For Wesley, orthodox doctrine is not an end in itself. He describes Christianity as "an inwardness based upon orthodox doctrines and resulting in outward practice." These spiritual masters identify an important issue for theological education. The issue pertains to the relationship between theology and spirituality. We encountered this issue in the two previous chapters. These writers affirm that the study of theology and the living of

theology are inseparable. We do great harm to the spiritual life when belief is not "grasped in love." The attainment of knowledge should not be the end of theology. The end of theology is a living, active faith. Often, theological educators dispense theology and Bible in large doses because of the concentrated nature of the curriculum. Furthermore, there is also a sense that a certain amount of material must be covered in a given course. By nature of the task, educators emphasize the formation of the understanding. The formation of the understanding is critical to the educational process. However, these authors inform us that to conclude the process with the formation of understanding is to leave the process incomplete. The other dimension is the formation of the will, wherein truth is "grasped in love." The understanding of truth is to flower into a transformed life. One cannot expect spiritual transformation to occur all at once. Nevertheless, response to truth should be immediate. It may be necessary to incorporate laboratory components into various courses in order to encourage appropriate responses to truth. Spiritual disciplines could be an integral part of these laboratory components, enabling students to interiorize course content. Professors might be encouraged to evaluate and modify their courses in response to this holistic model of theological education. It is of vital importance that spiritual formation receive a top priority in Bible college

education. Where this priority is not given, theology is likely to become an intellectual exercise primarily. The spiritual masters encourage a holy dissatisfaction with such an imbalance.

Now for several specific implications. The study of Scripture receives significant attention in Protestant spirituality. Arndt calls for the interiorization of Scripture. All that the Scriptures reveal must be in us "spiritually." God is active in the Word. No other book is needed for holiness. Similarly, Fox perceives the Lord at work in the Quaker movement for the purpose of bringing His people into the life of the Scriptures. We wait in silence for the inner voice of the Teacher who releases the life of the Scriptures within us. Finney calls us to the "grand means of sanctification," the prayerful study of Scripture. We are to read it, study it, pray over it, and digest it. In his view, the Bible should be the main diet of theological studies. Where it is not the main diet, students leave theological institutions "full of book-learning" but "almost destitute of the Holy Ghost." For Simpson, the exegetical and historical study of Scripture is not an end in itself. The great end of Bible study is a "new conception of truth," leading to the enlargement of spiritual life and service. These spiritual teachers challenge us to re-examine our emphasis on and approach to the study of Scripture in



theological education. For them, the study of Scripture is pre-eminent in any curriculum, and the approach should lead to new understandings of and experience into truth. The Protestant models of spiritual formation affirm the primacy of Scripture. They encourage the interrelationship between prayer and study. We are to read the Bible, study it, pray over it, and digest it. We are to engage in exegetical and historical study of the Bible for the purpose of deepening conceptions into truth and enlargement of spiritual life and service. The study and practice of Scripture is the "grand means" of transformation. Consequently, Bible courses and study, along with spiritual formation, should form the core of the curriculum. Special emphasis should be given to the work of the Holy Spirit as the Exegete of Scripture, to help ensure, as far as we are able, that students are taught of the Holy Spirit. From this writer's point of view, the primacy of Scripture and spiritual formation does not mean that the breadth of theological education should be sacrificed necessarily. In practical terms, however, some breadth may need to be sacrificed if biblical study, including theology, and the study of classical spirituality, are to be emphasized in constructing a foundation for practical theology courses. It is from this foundation that practical theology receives its enrichment. Moreover, it is

from this foundation that the metaphor of professional minister as spiritual guide can grow.

Prayer is another important discipline in the Protestant classics. Calvin exhorts us to "descend into our hearts" in prayer where God is near. The use of prayer and song helps the mind to become attentive. We need set hours for prayer because of our tendency to spiritual "sluggishness." The Lord's Prayer is the model to follow. Law posits a pattern of six periods of daily prayer that include: singing of a Psalm, recollection of spirit, use of imagination, reflection on the attributes of God, and the use of prepared and new forms of prayer. We begin with the prepared forms, such as Scripture or books of piety. These prepared forms can lead the heart in a "new motion toward God" which, in turn, can lead to new forms of prayer. These new forms are our own petitions to God. By utilizing prepared forms of prayer, and writing our own petitions in response to the new movements of the heart toward God that the prepared forms inspire, we can cultivate our ability to pray. The focus on the attributes of God in prayer has the effect of stimulating faith. The vocal practice of singing a Psalm allows for the mutual influence of inner disposition and bodily action. Together, "inward meditations" and "outward helps" fix piety in the heart. Moreover, imagining one's participation in truth leaves a deep influence on the heart. Imagination raises the

"spirit of devotion." Wesley calls "prayer without ceasing" one of the central characteristics of "a perfect Christian." Prayer includes but is more than a verbal or non-verbal expression toward God. It is a way of living. All of life is prayer. For Arndt, communion with Christ is a "spiritual sabbath." Boardman claims that unceasing prayer is a manifestation of our union with Christ. Simpson calls us to seasons of prayer for the enlargement of spiritual life and service. For Fox, prayer has great significance in community. In a corporate setting of worship the gathered community waits in silence before the Lord. They wait for the Spirit to speak. Each person is a potential vehicle for the word of the Lord. Finney suggests that one of the great needs of the church is the "illuminating power of the Spirit." Prayer for the Spirit's illumination should saturate our study of the Bible. An important implication of the Protestant teaching on prayer for theological education comes from the teaching of William Law. He encourages the study of prepared forms of prayer as a means of cultivating our ability to pray new forms. Theological education has the potential to provide opportunity for the study of previous forms of prayer and devotion. In addition to the use of Scripture as a prepared form of prayer, students can be invited into the spiritual journeys of the devotional classics. Moreover, theological treatises, Bible

commentaries, the creeds of the Christian faith, prayer books, and hymns of the Christian faith, can be utilized as prepared forms of prayer. The use of these sources as prepared forms of prayer and devotion can inspire students to write newer and possibly even richer forms of prayer for our day. Prayerful interaction with the historical and theological documents of the Christian faith may enrich prayer and devotion immeasurably.

There is a resurgence of interest today in the formational value of Christian community. Fox gives special emphasis to the corporate nature of spiritual formation. Probably the most important Quaker discipline is for the Christian community to wait in silence upon the Lord for corporate guidance. Special gatherings called "clearness meetings" are called to discern the mind of the Lord on specific issues facing members of the congregation. In this way members of the spiritual body of Christ watch over each other in love. Wesley makes the strongest statement about the importance of Christian community in spiritual formation. He calls the public meetings, the "sinews of our Society," and declares them to be the "greatest means of deepening and confirming every blessing." His own observation is that without these public meetings, devoted to spiritual formation, preaching has no lasting value. A Bible college is not a church, but is part of the Church. The community

setting provides a potentially rich opportunity for corporate ministry to one another. It can, in fact, serve as a model of community life for future ministers. Administration, faculty and students can wait on the Lord for corporate guidance. Small groups can provide students with the opportunity for mutual spiritual formation. The community setting can provide a healthy rhythm for academic and spiritual cultivation. But to admit that the Bible college is a potentially rich setting for corporate guidance and formation is not to realize the potential necessarily. It takes more than a recognition. It involves Spirit and structure. We need to seek the mind of the Spirit for and invoke the presence of the Spirit in the structures we employ in both our corporate gatherings and classroom methodologies.

Protestant spirituality presents another spiritual discipline that we do not perceive as one normally. We may call it the discipline of hard times. Fox gives formational value to the trials of life as a means of grace for the deepening of faith. Smith suggests that the experiences of life are the means God uses to "complete our perfection." She calls our various experiences the "chariots of God" sent to escort us to higher "spiritual achievement." But we must mount wholeheartedly into the chariots with an active "surrender" and "trust." Simpson says that these hard times are "divinely appointed" to compel us to growth. God places

us in situations wherein our previous measure of grace is not sufficient to carry us through. We must seek God for the greater measure of grace needed for the present situation. Moreover, Simpson challenges us to seek hard tasks for the enlargement of spiritual life and service. Theological students, like many Christians, are prone to see no benefit in hard times or hard tasks. These experiences need affirmation as a great means of grace. Our responsibility is to mount these "chariots of God" in wholehearted surrender. We serve students well if we can enable them to appreciate the sacred nature of hard times. There are few vocations more challenging and demanding than professional ministries in the Christian church, whether at home or abroad. Students need a realistic perspective of ministry. There are going to be hard times in Christian service. Educators can serve to prepare students for the pressures of ministry by helping them to handle constructively the stress, pressures, and hard times in their present. Above all, students need to respond to hard times in terms of the "chariots of God." In other words, they need to see the presence of God in the midst of hard times, leading them to higher spiritual ground, and enlarging them for greater service.

Finally, this writer concludes the section on implications with the discipline of service. There is a commonality of agreement, among these writers, concerning the

deepening of spiritual life and the enlargement of service. The motive of service is love for God, which finds its expression in love for neighbor. There is something seriously defective about a spirituality that does not flow into sacrificial service; whether service be perceived as spiritual edification, world evangelization, societal transformation, or deeds of compassion for love's sake. The inculcation of a world vision in the lives of students is an essential task of theological education. Moreover, students need to understand what their spiritual tradition has to offer world missions. Church leaders with a world vision and ministry should be invited to preach, teach, and dialogue on a Bible college campus. Educators should be provided with the opportunity to travel widely for various ministries, and to attend relevant seminars that serve to nurture a world vision. Students should be invited to participate in world missions through short term overseas appointments and intercessory prayer as a prelude to professional vocation. A theological institution, its educators and students, must catch the vision for a spirituality that becomes in their lives the dynamic propulsion for world missions.

## CHAPTER FOUR

### Analysis of Spiritual Formation in the Contextual Project

#### Introduction

How did the spiritual formation project utilize the spiritual disciplines in the present formational activities of college life in order to cultivate spiritual formation in the student population, and with what results? The chapter explains the methodology the writer employed. It includes a major analysis of the findings of the project. The analysis focuses on the participant responses to the major measurement questionnaire. The analysis includes consideration of the responses to three other supplemental questionnaires when these questionnaires inform the responses to the major measurement questionnaire. These questionnaires are self-evaluation tools for personal use, formulated by the writer for the contextual project. They are not scientifically tested. From the analysis the writer posits several theological reflections that arise from the results of the project.

#### Project Methodology

##### Presentation

The writer began preparation for the project a year in advance of its implementation. This period of time provided



writer opportunity to research the components of the project and to prepare the spiritual measurement tools utilized in the project. Moreover, the preparatory period gave the writer the opportunity to invite the administration and faculty to participate in the process.

The first presentation to students came during Student Leadership Retreat, September 1983, prior to the commencement of the first semester. The student leaders were presented with the "Covenant Card"<sup>1</sup> and the "Spiritual Well-Being Check-Up"<sup>2</sup> questionnaire at the retreat. Next, the presentation to the entire student body occurred in a chapel service later that month. The writer presented the project, and an invitation was extended to all administration, faculty, staff, and students, to participate in the spiritual formation project. The project began in September 1983 and concluded in April 1984. Consequently, it encompassed one college year.

### Components

A "Covenant Card" was distributed to each person at Canadian Bible College the day of the chapel service presentation. The "Covenant Card" specified the actual commitment to be made by each person regarding an intentional

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<sup>1</sup> Appendix D, p. 523.

<sup>2</sup> Appendix E, pp. 524-533.

spiritual journey through the utilization of selected spiritual disciplines. One portion of the card was retained by the participant, while a second portion was returned to the writer. After the appropriate portion of the "Covenant Card" was returned to the writer, the participant received the "Spiritual Well-Being Check-Up" to enable the person to gain a clear understanding of the person's present spiritual status. After completion, the questionnaire was returned to the writer, and only then was the person considered a participant in the project. In other words, to become a participant in the project a person had to return the designated portion of the "Covenant Card," then complete and return the "Spiritual Well-Being Check-Up." Each participant received an identification number that was placed on the card and questionnaire in order to ensure an element of privacy when the questionnaires were returned. Each questionnaire was identified by number, not by name. Moreover, the participant's name was not placed in the participant's file. The code of names, with corresponding numbers, was stored in a separate file. After returning the "Spiritual Well-Being Check-Up" questionnaire, the participant received the first of eight "Monthly Letters of Spiritual Direction."<sup>3</sup> The September letter guided the participant in launching the spiritual project. Readings on

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<sup>3</sup> Appendix F, pp. 534-535.

the spiritual disciplines, and their relationship to spiritual formation, were distributed with each letter. Attached to each monthly letter and reading was the "Monthly Spiritual Check-Up"<sup>4</sup> questionnaire which the participant completed and returned to the writer at the end of each month. The monthly check-ups provided an ongoing means of evaluation for each participant. Moreover, chapel services were devoted to teaching and experiencing the spiritual disciplines with a view to an increasing attentiveness to the Lord. The teaching faculty gave leadership to these services. In addition, a two hour elective course, Maps of the Spiritual Life, was taught by the writer over the first semester, September to December, 1983. The course was open to any interested student. Finally, the writer gave spiritual guidance to a growth group over the duration of the project period, September 1983 to April 1984.

### Test Groups

The first test group was composed of all persons in the student body who decided to enroll in the spiritual growth project. There were eighty-three students in this test group. A total of sixty-one students completed the project, while twenty-one students chose not to complete it. The second test group was composed of fourteen persons. There

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<sup>4</sup> Appendix G, pp. 536-539.

were ten faculty and staff who completed the project, while four persons did not complete it. The third test group was composed of those students in Maps of the Spiritual Life class who chose to become a part of the larger project. Out of twenty-three students in the class, fifteen decided to be included in the larger project. A total of thirteen of these fifteen students completed the project. The final test group was the growth group, composed of eleven students. All eleven students completed the project. These students were selected from the larger group of students who chose to be a part of the project. The selection of students for the growth group was made by the writer in consultation with other faculty members. These students were chosen on the basis of their ability to contribute to such a group and their need for spiritual guidance. A total of one hundred and twenty-three persons began the spiritual formation project, while ninety-five persons actually completed it. The project was completed when the participants returned the final "Spiritual Well-Being Check-Up" questionnaire. All four test groups were recipients of the major and monthly questionnaires, the monthly letters and articles, and the chapel services devoted to teaching and experiencing the spiritual disciplines. In addition to the above, the third test group received instruction through the course, Maps of the Spiritual Life. It was a two hour elective course that

extended the period of the first semester, September to December. The students in the course were encouraged to enroll in the larger project also, but were not given credit for their participation. The writer reasoned that since all other participants involved in the project were involved as a co-curricular activity, the students in the course should have the same expectation placed on them. The stated objectives of the Maps course in relation to the students were: to gain a working knowledge of the history of Christian spirituality; to learn a method for the study of the devotional classics of Christian spirituality; to understand the nature of spiritual transformation as charted by the devotional classics; to form an experiential knowledge of the classical spiritual disciplines proposed by the devotional classics for the cultivation of the spiritual life; and to develop an increased awareness of the movements of the spiritual life in the student's own spiritual journey.

The writer incorporated two components into the course in order to attain the first objective, to gain a working knowledge of the history of Christian spirituality. First, the students were required to read Urban T. Holmes, A History of Christian Spirituality, in order to gain an historical perspective. Second, the students were required to write a five page critical book review on Christian Spirituality: A Theological History from the New Testament to Luther and St.

John of the Cross by Rowan Williams. The purpose of the critical book review was to introduce the students to a theological history of Christian spirituality.

The second objective, to learn a method for the study of the devotional classics of Christian spirituality, and the third objective, to understand the nature of spiritual transformation as charted by the devotional classics, were approached in the following manner. A booklet in the series, Living Selections from Devotional Classics, was assigned each week. The students were expected to read each devotional booklet meditatively, and to record in their journals their insights into the nature of spiritual transformation and the formation process as charted by the spiritual classics.

The fourth objective, to form an experiential knowledge of the classical spiritual disciplines proposed by the devotional classics for the cultivation of the spiritual life, was approached through the integration of lectures and laboratory components. The two hour time frame, one evening each week, enhanced the integrative structure of the class. A shorter time frame would have made the integration of lecture and laboratory difficult. The lectures included such topics as the Jesus Prayer, depth psychology and the spiritual life, inner healing, imagination and spiritual formation, toward a definitional understanding of Christian spirituality, toward an understanding of the classical

spiritual disciplines, dimensions of journal keeping, left brain and right brain approaches to Bible study, meditative prayer, and various approaches to other spiritual disciplines. The laboratory components included structured experiences in the Jesus Prayer, meditations on Scripture, meditations designed for inner healing, meditations designed for experiencing and interpreting images, sharing insights from the weekly devotional booklets, various journal writing exercises, and small group discussions on lecture topics. Normally, a structured experience was followed by an opportunity for the sharing of insights. The insights of the students enriched the course significantly.

The writer approached the fifth objective, to cultivate an increased awareness of the movements of the spiritual life in the student's own spiritual journey, through a spiritual life journal assignment. Each student was required to develop a journal over the course of the semester. The journal included such entries as: dialogues with God, dialogues with oneself, the exercise of spiritual disciplines, insights from the study and application of the Bible, insights from involvement in ministry, prayer requests and answers to prayer. The integrative purpose of these entries was to enable the students to chart their spiritual progress. The student read How to Keep a Spiritual Journal, by Ronald Klug, as an introductory guide to journal keeping.

In addition to the above, the students were required to formulate a rule of life. The students worked through the chapter, "Keeping the Light of Tabor," in M. Basil Pennington's Centering Prayer. The assignment encouraged the student to consider the ways to keep and strengthen the insights received through the course. Pennington led the student through four steps in formulating a rule of life.

In undertaking to formulate a rule of life for ourselves, the first and most important thing we must do is get in touch as fully and deeply as we can with our true selves and with all the levels of our being. . . . The first step is to try to get in touch with what we really want out of life, what we really want to do with our life. We have to be very realistic here. . . . As we consult our own gifts, talents, and actual opportunities, our perimeters are narrowed: as a human person, as a Christian, as one with a particular chosen vocation, what do I want to do? What do I want to pursue? We want to formulate as clearly and as concisely as we can, just what we want to do, want to have, seeing as clearly as possible how each thing we choose contributes, plays its part in bringing us to our ultimate goal, the fullest and deepest possible union with our God of love.

Once we have formulated our goals or aims in life, we move on to the second step. Here we want to list as fully as we can all that we need to do and to have in order to attain these goals. Again, we need to be very realistic and to consider every level of ourselves. . . . Seeing what I need, I am ready to move on to the third step. Here I stand still for a moment and jut a glance over my shoulder to the past. . . . As I survey the intervening scene, I ask myself: What, during this period of time, has been preventing me from doing what I really want to do? From being what I really want to be? What things within myself, in my activities, in my life situation, in the activity and attitudes of those who touch my life, have been obstacles to growth, to moving ahead on my chosen path?

With the fruit of these three points of reflection before us, we are now ready to move to the fourth and perhaps the most difficult part of this work. Seeing what we really want and what we have to do to get it, to



be it, and what has been keeping us from it, we are now ready to formulate a practical program for ourselves that will provide time and space to do those things we need to do to get what we want out of life. What we need each day: so much sleep, food, prayer, sacred reading, work, recreation, et cetera. We may even want and find it helpful to program quite precisely: rise at such a time, exercise for so long, meditate at such times, breakfast at seven o'clock, and so forth. There will be other elements to program on a weekly basis, others on a monthly basis.<sup>5</sup>

Moreover, the writer encouraged the students of the class to participate in the spiritual growth project as presented to the student body. As stated previously, it was an optional component to the course. All the components of the project were in addition to the course requirements. This meant that the same expectations were placed on all participants in the project. Finally, at the conclusion of the course the students gave a written evaluation of their perceptions of personal spiritual formation that occurred as a consequence of the course. They were asked to provide an evaluation of the content and structure of the course as well as the performance of the professor.

The fourth and final test group, the growth group, was the primary focus group in the project. This group of eleven students, in addition to the writer, gathered one evening each week throughout the project period, September to April.

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<sup>5</sup> M. Basil Pennington, Centering Prayer (Garden City: Image Books, Division of Doubleday & Company, 1982), pp. 137-160.

In the Maps of the Spiritual Life course the writer fulfilled the dual role of professor and spiritual guide. In the growth group, however, the writer assumed the role of spiritual guide only. Whereas the class combined lecture and laboratory components, this group was laboratory only. The group worked through the same components as the other participants in the project. The major difference, of course, was the small group structure wherein the group processed the components together. The other participants processed the components of the project on their own. The writer gave the students in the growth group specific readings in preparation for each session. The group covered one chapter in Richard Foster's Celebration of Discipline every other week. The writer's purpose in utilizing Foster's book was to provide an understanding of and appreciation for the classical spiritual disciplines. It took the full project period to complete Foster's book. On alternate weeks the group considered Maxie Dunnam's Alive in Christ: The Dynamic Process of Spiritual Formation which involved one chapter every other week also. The intention undergirding the use of Dunnam's book was to provide the students with the biblical foundation of the spiritual life. Moreover, Dunnam develops the reality of the indwelling Christ as the dynamic of spiritual formation. While the group members alternated their consideration of the first two books, the next item

occurred weekly. One devotional classic from the series Living Selections from Devotional Classics, published by The Upper Room, was assigned each week. After the completion of Dunnam's book, the group moved to Miriam Murphy's Prayer in Action: A Growth Experience. The strength of the book is Murphy's understanding of and call for spiritual maturity. In addition to the above readings, the growth group was asked to read Ronald Klug's, How to Keep a Spiritual Journal, as an introductory guide to the discipline of journal keeping. In addition to these books the writer distributed readings on right brain and left brain approaches to Bible study, meditative prayer, journal keeping as a sacrament, dimensions of journal keeping, guidelines for reading devotional literature, and the dangers of the spiritual disciplines. These readings stimulated further insight encounters in the group sessions. Finally, the fourth group was encouraged to read through the Psalms during the project period.

During each session a significant segment of time was devoted to the cross-fertilization of insights. In effect, the students themselves were encouraged to be spiritual guides to each other. Together the group shared and pursued insights concerning the maturation of the Christian life. The readings provided the bases for these insight encounters. The writer functioned as a spiritual guide facilitator in the group processes. A strong current of guided experimentation

in the spiritual disciplines pervaded the sessions. Group experiments included guided meditations on Scripture and on various selected images. The sessions included guided prayer, praying Scripture, extemporaneous prayer, and open ended worship and song. The participants dialogued with their own inner images in conflict with biblical images, with dreams, with persons, with acts of ministry. At the end of each month self-examination was encouraged through the "Monthly Spiritual Check-Up." The undergirding purpose of each experiment or experience was a relational one. The participants were relating to God through all of these guided experiences. A secondary purpose was to increase the participants' self-understanding. It was the writer's belief that the knowledge of self and the knowledge of God were linked intimately. The experimentation sought to increase the students' understanding of and experience into self and God. The journal served as the integrative point of the whole process. The participants were encouraged to make the journal a record of their pilgrimage during the project period. Consequently, journal writing was an integral dimension of the group process. Significant sharing encounters followed these group experiments in the group sessions.

The intention of the writer during these sessions was to empower the participants to cultivate a meaningful devotional

life on their own, with a view to taking devotion increasingly into every moment of life. In biblical terms, the writer sought to cultivate a continuous awareness of and obedience to the promptings of the indwelling Christ. The experiments with the spiritual disciplines were the means of grace to this end. This attentiveness to the indwelling Christ was the thread that wove all the components of the sessions together. The writer utilized the Jesus Prayer in the group sessions in order to enable the students to center down into the presence of the Lord, and to cut a path into the subconscious mind in order to empower them to begin to cultivate an unceasing communion with Christ. The writer was operating under no illusions. He recognized that after all was said and done, this empowerment came from the Holy Spirit only.

### Analysis of the Findings

#### Procedure

Analysis of the findings came from the writer's interaction with the results of the computer analysis performed on the "Spiritual Well-Being Check-Up." Responses to the September, 1983, "Spiritual Well-Being Check-Up" and responses to the April, 1984, "Spiritual Well-Being Check-Up" were subjected to frequency distribution and cross-tabulation computer analysis. Frequency distribution analysis enabled

the writer to see the responses of all ninety-five participants as a whole on a given question. The cross-tabulation analysis enabled the writer to compare the responses of each of the four test groups on a given question. The September and April questionnaires were identical to each other except for some additional questions in the April questionnaire which asked for participant evaluation of the various components of the project. In preparing the "Spiritual Well-Being Check-Up" for computer analysis, the writer prepared a "Code of Variables and Values"<sup>6</sup> for key questions in the check-up.

### Perceptions of Change

The purpose of the spiritual life graph is to measure participant perceptions of change. There is a noticeable movement of perceptions of change from the beginning of the project period to the end of the project period.<sup>7</sup> All four groups have perceptions of living on a higher spiritual plane at the end of the project period, but the most noticeable movement occurred in the large group. In the large group there are considerably less students in the "low" category of perceived growth, down from sixteen to five, and more students in the high category of perceived growth, up from

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<sup>6</sup> Appendix H, pp. 540-545.

<sup>7</sup> Appendix I, pp. 546-547.

twenty-one to thirty-eight. It may be important to note that the growth group has a reasonably high perception of spiritual life at the commencement of the project period.

### Devotional Life Pattern

In the frequency distribution of the participants on this question the most noticeable movement occurs from Bible reading and prayer ("3") to Bible reading, prayer, and meditation ("6").<sup>8</sup> Fewer students are limiting their devotional pattern to Bible reading and prayer. It appears that participants have added meditation, gain of seven, journal keeping, gain of four, and other unspecified disciplines, gain of four, to their present devotional life pattern. At the beginning of the project period Bible reading and prayer is the dominant pattern. At the end of the period Bible reading, prayer, and meditation is dominant. There is little change in the faculty and staff group. There is noticeable regression in the Maps of the Spiritual Life group. This regression is significant. This group received and completed the questionnaire while the class was in progress. In other words, the participants were expected to be cultivating actively the spiritual disciplines, and the structure of the class was nurturing them in that direction. The results reveal that most of them were active in the

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<sup>8</sup> Appendix J, p. 548.

process at the time of completing the first questionnaire. However, the final questionnaire in April was completed four months after the completion of the course. Without the class structure noticeable regression occurs in the number of disciplines utilized in their devotional patterns. This regression may reflect an intention to focus on cultivating one new discipline for a period of time before learning a new one. It is possible that a settling in has occurred where the majority of the students find the most value, namely, in Bible reading, prayer, and meditation. For many of the Maps participants a void was created by the removal of the class structure and its requirements.

The growth group, which was nurtured on the utilization of disciplines throughout the project period, shows an increase in the disciplines. It is important to note also that the first questionnaire was completed by the growth group prior to their weekly meetings. The growth group began on October 13 whereas the Maps class commenced on September 15. Consequently, the Maps participants were into the structured process when they completed the first major questionnaire, whereas the growth group participants were still a part of the unstructured larger group. It took one month to activate the program, select the growth group participants, and commence the weekly meetings. This explains, in large part, the high level of involvement in the



spiritual disciplines by the Maps class as opposed to the growth group, reflected in the first questionnaire.

The pattern of prayer question reveals a movement from patterned prayer, a specific time period, to non-patterned prayer, no specific period of time, in all four groups by the end of the project period.<sup>9</sup> There are several possible interpretations of this movement. First, the obvious is that some participants are praying less at the end of the project period. Second, these students have a broader understanding of prayer. There may be a growing recognition that all of life is to become a prayer. Therefore, there is a less structured approach to prayer. The most likely reason is that the pressures of academics, and the regular spiritual life activities in the college setting, lead students to rely less on personal nurture and more on community nurture during the college year. Few participants structure more than twenty minutes of prayer each day, ten students in September and thirteen students in April devoted more than twenty minutes to prayer daily.

In the question pertaining to participant consistency in maintaining the devotional pattern, there is a noticeable movement between the first and final questionnaires.<sup>10</sup>

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<sup>9</sup> Appendix K, p. 549.

<sup>10</sup> Appendix L, p. 550.

The shift occurs at the high end of the consistency side of the scale ("9") to the lower end of the consistency side of the scale ("8" and "6"). As stated previously, the move toward inconsistency may reflect an increasing dependency on community nurture during the college year. On the other hand, the lower results may reflect a heightened sense of responsibility in that participant self-evaluation is more grounded in reality. The insights received through the project enlarged the gulf between practice and ideal. The only groups showing an increase in the consistency side of the scale ("6" to "10") are the Maps class, by one participant, and the growth group, by three participants.

### Participation in Spiritual Disciplines

The project encouraged the cultivation of fourteen spiritual disciplines: meditation, prayer, fasting, study (Scripture and other), simplicity, solitude, submission, service, confession, worship, guidance, celebration, fellowship, and journal-keeping. The participants were not required to cultivate all of them. They were instructed to focus on the disciplines of their choice.

Participation in some disciplines remained unchanged from the beginning to the end of the project period. Devotional Bible reading is high on the scale at the beginning and at the end. The majority of the participants, eighty of the ninety-five, read their Bible daily.

Similarly, prayers of intercession remain a high priority throughout the project period. Some participants perceive growth in prayer. On the scale of greatest possible regressing ("1"), no regressing or growing ("6"), to greatest possible growing in prayer ("11), the most noticeable change is an increase of eleven participants at "10." The increase came from the no regressing or growing factor ("6") and from the lower part of the growing scale ("7"). The most progress is evident in the Maps class and the growth group. More participants are involved in extended periods of prayer. In September there are twenty participants who responded "almost never" to extended periods of prayer, whereas in April there are twelve. There is an increase of thirteen students who moved from "almost never" to "monthly" over the project period. There is a minimal loss of three students in the "weekly" category. Consequently, most of the gain comes from the inactive end of the scale to the active end. In a question on the "Monthly Spiritual Check-Up," "What spiritual disciplines were of most value to your spiritual growth during this past month?," the total from all the monthly reports reveal that the discipline of prayer received the highest value factor in three of the four groups.<sup>11</sup> Prayer received the second highest value factor in the Maps class,

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<sup>11</sup> Appendix M, p. 551.

one response behind journal-keeping. Moving to other disciplines, there is little participation in fasting. Participants in all four groups are not growing or regressing in the fasting discipline. They are in neutral. If there is one area where growth might be expected in a Bible college setting, it is in the discipline of study. Students had no perception of growth in study. In fact, a slight regression is evident. There is minimal movement in simplicity, service, worship, celebration, and fellowship, perceived by the project groups.

There appears to be relatively significant growing in other spiritual disciplines. Participants are more active in the keeping of a spiritual journal.<sup>12</sup> Three groups reflect a growing posture. Participants in the growth group are significantly more active in journal-keeping. The small group structure is, no doubt, an important factor for them. There is some regression among participants in the Maps class. Journal-keeping was a continuing activity for most of the Maps class members throughout the project period, although they are not recording as often after the classroom structure is removed. There is movement also in the large group toward active participation in journal-keeping. In September, twenty-seven participants in this group answered

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<sup>12</sup> Appendix N, p. 552.

"almost never" to the question of their participation in this discipline, whereas in April "thirteen" students responded "almost never." In April there are eight additional students in both the "monthly" and "daily" categories. There are several related benefits to this increase of journal-keeping. First, participants in three of the groups are growing in recording and reflecting on acts of service. The exception appears to be the faculty and staff group. Substantial movement is evident in the large group. In September there are twenty-six participants in the large group who answered "almost never" to this exercise, whereas in April there are only eleven. The Maps class and growth group record increases also. In addition to the journal-keeping factor, the required submission of student ministry reports is an important factor in this increase. There appears to be a slight regression in the faculty and staff group. Another related benefit to the increase in journal-keeping is the increased activity of writing personal prayers. A frequency distribution of this question revealed a movement from "almost never" to "monthly" and "weekly." In September, forty-three participants responded "almost never" to the question, whereas in April it is down to twenty-five. In April there is a gain of nine participants at "monthly" and eleven at "weekly." There is gain in all groups with the exception of the Maps class. This is further evidence for

the suggestion that the removal of the class structure led to a diminishing of activity in the disciplines though certainly not a cessation of them. The most dramatic increase in writing prayers occurred in the growth group where the small group structure was in place for the entire project period.

Meditation is another discipline where significant progress is made in terms of student participation.<sup>13</sup> On a scale of greatest possible regressing ("1"), no regressing or growing ("6"), to greatest possible growing ("11"), there is noticeable movement from "6" and "7" to "9" and "10" on the scale. In other words, participants perceived themselves as growing in the discipline of meditation. There is a gain of fourteen participants at "9" and five participants at "10." Previously, the study revealed that the increased meditation occurred in the context of Bible reading and prayer. This suggests that participants became more reflective in their Bible reading and prayer. Moreover, there is evidence to believe that the increased meditation extended to the reading of the spiritual classics. Three groups reflect an important increase in the reading of the spiritual classics. The one exception is the faculty and staff group. There is no change in this group. There are five participants in this group who read the classics regularly. At the commencement of the

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<sup>13</sup> Appendix O, p. 553.

project fifty-two students answered "almost never" to the question of reading the classics, whereas at the conclusion of the project thirty answered "almost never." There is a gain of fifteen participants at "monthly," five participants at "weekly," and three participants at "daily." Clearly, the project is directing participants into an increasing interaction with classical devotional literature. This may relate closely to participant growth in meditation since the classics themselves repeatedly affirm the formative value of meditation. The large group, Maps class, and growth group evidenced growth. A dramatic change occurs in the growth group. In September only two students are active, at least monthly, in reading the classics, whereas in April ten students are active in reading them on at least a monthly basis. Again, the structure of the growth group accounts for the dramatic increase. It is important to note that four months after the Maps class has concluded seven participants are active in reading the classics at least monthly. This is an increase of three participants from the September questionnaire. The reason for the low participation of this group in September is the late arrival of Living Selections from Devotional Classics. The important point is that participation in the classics remains high among many participants of the class four months after the class has concluded.

Solitude is another discipline that participants perceived to be a growing part of their devotional life.<sup>14</sup> All four groups have perceptions of growth in solitude. Again, the scale ranged from greatest possible regressing ("1"), no regressing or growing ("6"), to greatest possible growing ("11"). There is progress among the faculty and staff group. The most noticeable increase is among the participants of the growth group. In September, only two participants scaled themselves "8" or above on the growing end of the scale, whereas in April nine participants scaled themselves "8" or above. The Maps class appears to be holding ground gained. Solitude continues to be an important element of their devotional life though not as actively as during the class itself. The large group also encountered growth in solitude. This is reflected at the top end of the scale. There is an increase of two participants at "9," eight participants at "10," and four participants at "11."

There is noticeable movement on the confession scale also, but the growing occurred primarily within the Maps class and the growth group. The statistical data on the regressing/growing scale reveals minimal change in worship. However, in the question on the regularity of church attendance, the responses reveal a decreased regularity in

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<sup>14</sup> Appendix P, p. 554.



Sunday evening church attendance. It is not a major decrease but noticeable. There is a loss of seven participants at "weekly" in the large group, a loss of three at "weekly" in the Maps class. There is a gain of one at "weekly" in both the faculty and staff group and in the growth group. The only group that recorded a pattern of 100% attendance at the evening church service is the growth group. On the whole, eighty-five participants claimed to attend Sunday evening church service "weekly" at the beginning of the college year, whereas seventy-eight participants attended Sunday evening church service "weekly" at the end.

Guidance is another discipline where the change is worthy of note.<sup>15</sup> Again, the scale ranged from the greatest possible regressing ("1"), no regressing or growing ("6"), to the greatest possible growing ("11"). In September, there are twenty-four participants who responded at "6" and eighteen at "7," whereas in April there are fourteen participants at "6" and ten at "7." The participants have moved up the scale. There is a gain of four participants at "8," twelve at "9," six at "10," and two at "11." The major gain occurs in the large group. Since there is minimal change in the service discipline the large group likely is interpreting guidance in the context of receiving as opposed

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<sup>15</sup> Appendix Q, p. 555.

to giving. This group has grown in guidance received. There is minimal movement in the faculty and staff group. There is some progress in the Maps class which may suggest that these participants began to transfer their growth and learnings into the lives of others. The growth group recorded minimal change. These participants may have perceived themselves as taking in more than giving out during the process.

Furthermore, three of the four groups recorded growth in the discipline of submission.<sup>16</sup> The exception is the faculty and staff group. The faculty group recorded some regression. There is slight growth in the large group, a gain of two students at "8," two at "9," and two at "10." There is a good sign of continuing growth in submission among the Maps class participants four months after the class has concluded. The movement in the Maps group occurred through a gain of one from "7" to "8" and a gain of two from "9" to "10." In the growth group, two students moved from the regressing to the growing side of the scale. There is a loss of one participant at "8" but a gain of three participants at "9." Here is evidence to suggest that there is some recognition among the participants of the relationship between growth in the spiritual disciplines and submission to Christ.

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<sup>16</sup> Appendix R, p. 556.

Finally, on the question of the importance of the participants' devotional pattern to spiritual growth, some dissatisfaction is evident in the large group and faculty and staff group. The responses of the Maps class is high among nine participants both during and after the class. The growth group registered significant movement. On a scale of "not important" ("1") to "always important" ("10"), four students in the growth group are in the "9" and "10" categories in September, whereas in April eight students are in the same categories.

### Fruit of the Spirit

There is less perceived growth in the fruit of the Spirit than in student participation in the spiritual disciplines. This is understandable. It is easier for participants to perceive growth in an observable activity, like journal-keeping, than in the fruit of the Spirit, which is more difficult to measure. In the selfishness/love, joy/unhappiness, kindness/inconsiderateness, maliciousness/goodness, unfaithfulness/faithfulness, gentleness/rudeness, self-control/undisciplined, sexual immorality/sexual purity, impurity/holiness, evil desires/pure desires, greed/unselfishness, God-centered/idolatry, rage/self-control, malice/goodness, encouragement/slander, filthy language/edifying speech, truthfulness/lying, insensitivity/compassion,

forgiving/unforgiving, ingratitude/gratitude, and thankfulness/ greed categories there are minimal perceptions of growth.

The scale ranged from greatest possible regression ("1") to greatest possible growth ("10"). In all of the above categories the participants responded overwhelmingly in the growing side of the scale ("6" to "10") both before and after the project. The responses on the growing side of the scale are normally in the eighties, out of the ninety-five participants. The exceptions are the categories of anxiety/peace, from seventy-one participants in September to seventy-three in April, impatience/patience, from sixty-four to sixty-nine, self-control/undisciplined, from seventy-five to seventy-nine, purity of thought/lust, seventy-five to eighty-one, and humility/pride, sixty-two participants in September and seventy-two in April. At the commencement of the project the greatest perceived needs among the participants are in the qualities of patience, humility, peace, discipline, and purity of thought. There is positive growing in all of these qualities, especially in humility. However, even with these gains, these five categories remain below the other categories listed above in terms of participant perceptions of growth.

The most significant movement in the fruit of the Spirit occurred in participant perceptions of growing humility.<sup>17</sup> In the September questionnaire humility received the lowest number of responses, sixty-two, in all the categories. The April questionnaire revealed significant movement in humility among two of the four test groups. In the large group there is an important gain to "7" from the regressing side of the scale. There is a gain of seven participants, from thirty-nine to forty-six, to the growing side of the scale. Also, in the growth group there is a significant movement from the regressing side of the scale to "7" on the growing side. The gain is five participants. This movement may be the result of growing perceptions of God and self that are more grounded in reality. Humility grows often when persons have an expanding understanding of God, and of themselves in the presence of God.

Clearly, the qualities of patience, humility, peace, discipline (self-control), and purity of thought, need continuing attention by the participants. This observation does not suggest that the participants have arrived in the other categories. In fact, continuing growth is needed in all of the categories. However, the greatest perceived need for maturation is in these five character qualities.

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<sup>17</sup> Appendix S, p. 557.

### Formation Structures

The study revealed the importance of the friendship factor in a college setting. The questionnaire asked, "Do you have a friend with whom you are sharing the deepest levels of your life?" On a scale that ranged from "never" ("1") to "always" ("10"), seventy-five participants responded on the positive side of the scale ("6" to "10") in September and eighty in April. The only group that did not have high participation in the friendship factor is the faculty and staff group. Half of this group did not have such a sharing friend.

A related question on the "Monthly Spiritual Check-Up" asked, "What activities were of most value to your cultivation of the spiritual disciplines during this past month?"<sup>18</sup> After all the monthly responses were totalled for the entire project, it was revealed that the friendship factor is the second most important factor for cultivating the spiritual disciplines in the large group and Maps class. The friendship factor is third in importance in the faculty and staff group, and fourth in importance for the growth group. The most important value factor for cultivating spiritual disciplines for three groups, with the exception of

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<sup>18</sup> Appendix T, pp. 558-559.

the growth group, is personal devotions. The personal devotions factor is second in importance for the growth group.

Moreover, the major questionnaire asked, "Do you have a special Spiritual Director, Friend, Advisor who serves as a guide or enabler to you in your growth?." On a scale that ranged from "never" ("1") to "always" ("10"), forty-eight of the ninety-five participants responded on the positive side of the scale ("6" to "10") in September and fifty in April. The Maps class (69%) and growth group (64%) recorded the highest percentage participation, whereas the large group (51%) and the faculty and staff group (30%) recorded the lowest participation in the utilization of a spiritual guide.

Another question related to support structures asked, "What regular communal (small group) experiences do you have for spiritual enrichment?" The scale ranged from "none" ("1") to "prayer group" ("2") to "discipleship group" ("3"). At the end of the project period only forty-seven of the ninety-five participants were involved in a small group experience for spiritual enrichment, and of these forty-seven participants only eighteen were involved in a discipleship group. The other twenty-nine participants were involved in a prayer group. It is important to note that in response to the question on the "Monthly Spiritual Check-Up," "What activities were of most value to your cultivation of the

spiritual disciplines during this past month?," the total responses revealed that the growth group gave their involvement in the group itself the highest value factor for the cultivation of the spiritual disciplines. The growth group is the only group to list a small group experience as the highest value factor for the cultivation of spiritual disciplines. The personal devotions factor is second in importance to the growth group. The other three groups placed personal devotions first in importance. The Maps class placed the class itself as fourth in importance behind personal devotions, friendships, and days of prayer and renewal, but it should be remembered that most of the responses to the value of the class came the first half of the project period. While the class is in session the value factor for the class itself is slightly ahead of personal devotions for cultivating the spiritual disciplines. It is during the second half of the project period, when the class is not in session, that the other three activities surpass the class in importance.

### Attitude toward God

In a question that asked for perceptions on participant conformity to the will of God, the response is overwhelmingly positive. The scale ranged from the greatest possible regressing ("1"), no regressing or growing ("6"), to the greatest possible growing ("11"). In September, ninety-one



of the ninety-five participants responded on the growing side of the scale ("7" to "10") to the issue of conformity to the will of God whereas in April the total is ninety-two.

Apparently, there is a pervading attitude of submission toward God among the participants of the project. Moreover, there is some movement from the lower part of the growing scale to the higher part. There is a gain of four participants at "10" and five at "11." The growth group registered a gain of three participants at "10" and one at "11."

However, when the participants are asked about their motive for the practice of the spiritual disciplines, the responses are not as high as in the conformity question. The questionnaire asked, "Are you prepared to practice the spiritual disciplines solely because of your love toward God, not because of any promise of reward?" In September, eighty-six participants responded on the growing side of the scale ("7" to "11") whereas in April seventy-nine responded on the growing side. The large group, faculty and staff group, and Maps class all recorded a slight regression during the project period. The growth group is the only group that recorded a slight progression. If the spiritual disciplines are wrongly understood and applied, they have the potential for cultivating a new self-centeredness. It is difficult to know with any certainty if this is the case here. It is

important to note that the growth group, which had the most intensive instruction in and involvement with the disciplines, recorded a slight growth toward a more God-centered approach to the disciplines. The regression on the part of three groups, however, may point to the danger of cultivating the spiritual disciplines without ongoing personal spiritual guidance.

### Group Scenarios

In the previous section the writer addressed the issue of where growth did or did not occur. The task before the writer in this section is to answer the question, "Why was there growth and/or lack of growth over the project period as a result of the cultivation of spiritual disciplines?" In addressing the question a scenario is painted for each group, utilizing the responses of the participants to the components of the project. As a whole, seventy-eight of the ninety-five participants (80%) experienced personal growth as a result of the project.<sup>19</sup> Participants claimed various levels of growth: twelve participants claimed sporadic growth, fourteen testified to slow, steady growth, twenty-eight suggested growth in selected areas, and twenty-four experienced significant growth. Of the remaining seventeen participants, six gave no response, ten stated they

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Appendix U, p. 560.

did not cultivate the disciplines, and only one actually claimed no growth as a result of cultivating the spiritual disciplines. Now for the scenarios of each project group.

The large group was composed of sixty-one students, thirty-four women and twenty-seven men. In terms of the student year category there were fifteen freshmen, twenty-five sophomores, fourteen juniors, and seven seniors. In terms of the student age category there were eight students in their eighteenth year, eleven in their nineteenth year, eleven in their twentieth year, eight in their twenty-first year, two in their twenty-second year, three in their twenty-third year, two in their twenty-fourth year, two in their twenty-fifth year, one in the twenty-seventh year, one in the twenty-eighth year, one in the thirtieth year, two in their thirty-first year, three in their thirty-second year, one in the thirty-fifth year, one in the forty-first year, and four students who did not state their age.

The major questionnaire asked the participants in the large group to "Summarize the growth and/or lack of growth that has occurred in your life over the last year as a result of the cultivation of the spiritual disciplines." In this group there were five students who gave no response, eight who did not cultivate the disciplines and therefore made no attempt to fulfill their covenant, seven who claimed sporadic

growth, eight who experienced slow, steady growth, twenty-one who grew in selected areas, and twelve who encountered significant growth.

The positive responses to the project far outweighed the negative responses. For some participants their relationship with Christ in God moved to a deeper level. Participant 004, a sophomore in his twenty-fourth year, claimed, "the presence of God has increased." Participant 007, a sophomore in his twenty-third year, observed that his "relationship with Jesus has accelerated to a deeper level of knowing and communication. His person is much more real to me." Participant 028, a senior in his twenty-third year, suggested that the project "really opened up a new door to understanding God in my life." Participant 032, a junior with no age given, testified, "I have . . . developed deeper relationships with God and with friends." Participant 033, a sophomore in her nineteenth year, claimed, "I have grown closer to God . . . allowing Him to work within me." Participant 035, a sophomore in her nineteenth year, confessed, "I am closer to God than I ever have been." Participant 040, a sophomore in his twenty-first year, remarked, "I have come to understand that God desires my fellowship on a level I knew little of before." Participant 041, a sophomore in her eighteenth year, observed, "I've seen the value of having someone guide you - of building solid

friendships, and cultivating a deep friendship with God." Participant 049, a sophomore in her twentieth year, suggested that her involvement with the disciplines were enabling her "to become more like Christ." Participant 050, a junior in her nineteenth year, progressed to "deeper levels" and claimed that the project "helped me to develop spiritually and know God better." Participant 052, a freshman in her eighteenth year, remarked, "I feel closer to God than I did in September." Participant 060, a senior student in his thirtieth year, observed, "my daily thoughts are generally reflecting on spiritual things, not material and carnal."

Participants claimed also to have increased self-awareness. Participant 019, a sophomore in her twentieth year, said, "I have come to see my lack of discipline." Participant 020, a sophomore in his thirty-first year, suggested that the project made him "more aware of the need to make an effort to grow." Participant 027, a sophomore in his twenty-seventh year, claimed "great growth" and maintained that the "program has helped me to regularly focus on my own life and what God would have for me." Participant 029, a sophomore in his nineteenth year, testified, "It has increased my constant awareness of the need to cultivate my relationship with the Lord" and "aided in dealing with personal attitudes that needed changing." Participant 031, a junior in her twentieth year, confessed,

"the spiritual disciplines have helped me to see where I am and where I'd like to be." Participant 032, a junior with no age given, stated, "I have gone to develop (deeper) levels of my self." Participant 041, a sophomore in her eighteenth year, wrote, "I have grown in my awareness of where I need to grow." Participant 049, a sophomore in her twentieth year, maintained that "spiritual disciplines helped to clarify and determine my focus thus enabling me to see my errors in thought and action."

Some participants made note of an improved devotional life. Participant 007, a sophomore in his twenty-third year, testified that "Prayer has become more effective and meaningful as I begin to appreciate what it really is." Participant 013, a junior in her eighteenth year, claimed that "His presence is with me all day. My devotion to Him does not end when my Bible reading in my quiet time does. My devotion to Him is all day long." Participant 014, a sophomore in her twenty-second year, encountered "more in-depth daily devotion times." Participant 052, a freshman in her eighteenth year, observed, "my devotional life has improved a great deal . . . it has become a part of my day that I enjoy."

Many participants stated the value of specific spiritual disciplines. Participant 014, a sophomore in her twenty-second year, found solitude to be "an enriching and

necessary part of my life." Participant 019, a sophomore in her twentieth year, encountered growth by "praying through passages of Scripture." Participant 021, a senior in his thirty-second year, stated that in meditation he "felt in touch with God." Participant 022, a sophomore in her nineteenth year, claimed that the study of the Scriptures led her into a "deeper knowledge of God," and that confession enabled her to deal with "deep-rooted sins." Participant 031, a junior in her twentieth year, admitted, "The spiritual journal has been helpful because through it I see where I've been and where I'm going spiritually." Participant 036, a freshman in her eighteenth year, discovered that "confession was the hardest, most risky, and also most beneficial to me, because it has helped me to put my past behind." Participant 046, a junior in his twentieth year, testified to the value of "study - my mind is much keener now to learning and of seeing God's perspective." Participant 051, a sophomore in his nineteenth year, observed, "Guidance was a great source of spiritual growth. It was so stretching and uplifting to help someone else go through spiritual struggles." Moreover, participant 051 testified, "Journal keeping was a great way to see what was happening on the inside of my life." Participant 057, a freshman in her twentieth year, declared, "The growth that sticks out foremost in my mind is that which came recently as a result of fasting . . . and prayer. . . .

The result has been self-control and self-discipline in many areas of my life." Moreover, participant 057 testified that "keeping a journal has helped . . . because I was writing exactly how I felt or thought, and addressing it to God, my relationship to God grew" and "I grew both spiritually and socially as a result of time spent with other Christians." Participant 058, a junior in her nineteenth year, confessed, "The discipline that has helped me the most is submission. I am a strong-willed person and the Lord is making me bend more."

There were no negative comments made about the project directly. However, there were significant struggles that occurred in the context of the project. Participant 002, a sophomore in her twentieth year, declared that she had "No growth because of spiritual disciplines at all. . . . The spiritual disciplines were too self-oriented and I felt that everybody was caught up in being 'spiritual.' Personally, I think spiritual growth arises through contact with others and in service to God. . . . The spiritual disciplines are just not practical." Participant 011, a sophomore in his twenty-first year, confessed, "I am confused because I seem to be doing it from a system of rote rather than from who I am." Participant 048, a sophomore in her twentieth year, reflected that she grew through the "hard times . . . not necessarily because of spiritual disciplines." Participant



059, a freshmen in his forty-first year, observed, "It was more difficult at school (while attending college) than at home (while not attending college)."

Many participants in the large group encountered an apparently intense struggle over the issue of "time." The single most important limiting factor in the perceptions of students is an inability to find the time, or an unwillingness to take the time, that was necessary to realize the full potential of the project for their lives. Only two students confessed to a lack of personal motivation. From the perspective of many participants, either the time was not available, or the discipline to utilize the time available was not present in the respondents. No fewer than twelve participants made reference to the "time" or "discipline" issue. The writer detected the severity of this problem earlier, in the analysis of the questionnaire responses, but did not address it until now. The questionnaire asked, "Are you disciplined in the use of your time?"<sup>20</sup> The responses revealed that the use of time is a problem in all four groups. The distribution of the responses uncovered also the breadth of the problem. The writer suggests that there was a high level of frustration, either confessed or suppressed, for those who covenanted to cultivate the spiritual

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<sup>20</sup> Appendix V, p. 561.

disciplines but met with varying levels of failure in their attempts. Evidently, the project did not teach many participants time management, but certainly put them in touch with their need for it. The weakness of the project for the large group participants was the lack of personal spiritual guidance. For them, guidance was all performed from a distance. The writer encouraged the participants to structure accountability into the project by securing a spiritual friend for the project period. However, if the participants did not initiate a spiritual friend relationship, then they were on their own without personal spiritual guidance. It appears that the monthly letters and chapel services could not compensate effectively for this lack of personal guidance.

How helpful were the elements of the project for the spiritual growth of the large group participants? On these questions the scale ranged from "not helpful" ("1") to "very helpful" ("10"). The responses revealed that the "Spiritual Well-Being Check-Up," one at the commencement and the other at the conclusion of the project, was a constructive element for fifty-two of the sixty-one large group participants.<sup>21</sup> Participant 007, a sophomore in his twenty-third year, described the experience of completing the questionnaire as

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<sup>21</sup> Appendix W, p. 562.

"an excellent in-depth inspection of what is happening in my life." Participant 029, a sophomore in his nineteenth year, reflected, "I am constantly evaluating my spiritual life - the check-ups made it more pointed - more clarity - they took more time and thought - almost like a retreat." Participant 057, a freshman in her twentieth year, confessed that they were "Very helpful because I had to sit down and take a very close look at my life. They were hard to do, but revealed to me many things that I needed to work on in my life." These responses are representative of the large group. Clearly, the two major questionnaires led most participants into an in-depth evaluation of their spiritual life, and provided valuable insight into personal areas that needed growth. However, there were nine participants who either did not respond to the question or did not find the questionnaire helpful for their spiritual growth. Participant 001, a senior in her twentieth year, acknowledged, "I didn't take the time I needed to use it as a tool in my spiritual life." Participant 049, a sophomore in her twentieth year, responding to the subjective nature of the questionnaire, observed, "your frame of mind colors the way you answer."

The large group responses to the "Monthly Spiritual Check-Up" revealed that the monthly check-ups were not as helpful to the participants as the major questionnaires. A total of three hundred and sixty-six check-ups were sent to

participants in this group, and one hundred and ninety-nine of them were returned to the writer. Forty-one of the sixty-one large group participants found the monthly check-ups to be a constructive component for their spiritual growth, seven did not do any of them, three did not respond to the question, and ten participants did not find the check-ups to be helpful.<sup>22</sup> For some, the problem was not with the check-up questionnaire itself, as much as it was with the lack of time. Participant 006, a junior in his twenty-fifth year, reflected, "Very helpful but because of a lot of papers and assignments and poor management of time, I sometimes felt defensive about filling them out." The time management issue was the most prominent problem raised in relation to the monthly check-ups. However, participants did have other problems with the check-ups. Some participants did not know how to read or utilize them for spiritual growth. Participant 011, a sophomore in his twenty-first year, remarked, "(I) could not judge from (the) past one where I was and how far I had to go." Participant 043, a junior in his twenty-first year, likewise offered, "I rarely had time to do it, and when I did I had nothing to compare (it) with so it was hard to see progress." Participant 053, a sophomore in her eighteenth year, reflected, "I have

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<sup>22</sup> Appendix X, p. 563.

difficulty evaluating on scales of 1-10 or 5-1 and 1-5. I think concretely and so even have difficulty understanding abstract concepts such as 'peace' or 'spiritual growth' unless it's in clear-cut concrete life examples." One participant thought that the check-ups came too often. Participant 055, a freshman in his twentieth year, suggested that "They became repetitive after a couple, two or three were good for reflective purposes." Nevertheless, for those who did the monthly spiritual check-ups, the large group participants, of all the groups, found them the most helpful for spiritual growth. The monthly forms served as an ongoing reminder of the covenant with God that each participant entered at the beginning of the project period. Participant 056, a sophomore in his nineteenth year, suggested that "they were a reminder of the covenant I made, and they caused me to look at my life closely." Others in the group discovered the check-ups to be a valuable resource for ongoing self-examination. Participant 060, a senior in his thirtieth year, testified that they were helpful "because it helped me to evaluate my Christian walk - something I have not done so deeply before."

The "Monthly Letters of Spiritual Direction" were well received by those participants in the large group who took the time to read them.<sup>23</sup> Thirty-eight of the sixty-one

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<sup>23</sup> Appendix Y, p. 564.

persons found the letters to be helpful for their spiritual growth. However, fourteen participants in the group did not read them, five persons did not find them helpful, and four participants gave no response to the question. Again, the paramount reason for not reading them, or for not finding them helpful, was the time factor. Participant 019, a sophomore in her twentieth year, confessed, "Often I did not take the time to read through them completely or to think of ways to apply their principles personally/practically." Participant 031, a junior in her twentieth year, suggested that the letters were "hard to follow because of school pressures but certainly very helpful insights." For those participants who did take the time necessary to read and reflect on the letters the responses were positive. In particular, the letters gave ongoing direction and encouragement to the participants in the project. Participant 014, a sophomore in her twenty-second year, suggested, "(They) gave specific direction to work on in my life." Participant 015, a freshman in her twenty-fifth year, testified, "They directed me, encouraged me. I didn't feel like a guinea pig who was in on an experiment, but someone cared about me." Moreover, the letters revealed some of the writer's personal growth edges. Participant 044, a freshman in her eighteenth year, noted, "(The letters were) encouraging and helpful in seeing that others struggle too,

but are making progress." The letters served as a stimulus for greater involvement by the participants. Participant 059, a freshman in his forty-first year, acknowledged, "I was continually challenged by the monthly letters to get more involved in the implementation."

The "Monthly Articles" distributed with the above letters were not read by twenty of the large group participants. The remainder of the sixty-one students, with the exception of one, affirmed the helpfulness of these articles for their spiritual growth.<sup>24</sup> Three participants did not respond to the question. Again, the time factor was the most prominent reason for not reading the articles. A large number of students stated that they filed the articles for consideration during the summer or when more time was available. Evidently, many perceived that the time they needed was not available during the college year. Participant 045, a sophomore in her nineteenth year, was representative of others when she maintained, "they will be helpful after school's over (when) I have time to read them." Those who did take the time, or find the time, to read the articles appeared to be nourished by them. Participant 007, a sophomore in his twenty-third year, wrote enthusiastically, "Incredible resources that I would very likely have remained

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<sup>24</sup> Appendix Z, p. 565.

unaware of." Participant 049, a sophomore in her twentieth year, expressed that the articles "guided me to better ways of getting to know God." Participant 059, a freshman in his forty-first year, reflected, "They kept the spirit of the project alive."

The articles may have been important particularly because of the high number of participants who did not do the suggested reading as outlined in the September letter at the beginning of the project period. There were twenty students in the large group who did not do the suggested reading, five students did not respond to the question, and twenty-six participants acknowledged the value of the reading for their spiritual growth.<sup>25</sup> No one responded in the "not helpful" end of the scale. In other words, those persons who did at least some of the reading were instructed by it. The time factor again was the overwhelming reason for not participating in the reading. However, many of those who claimed that they did not have the time to read the books expressed a continuing interest in completing the reading when time was available. In reference to the suggested reading, participant 017, a sophomore in his eighteenth year, commented, "I've learned a lot from these readings in how to enhance my life." The two titles most frequently mentioned

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<sup>25</sup> Appendix AA, p. 566.



by the participants in the large group who completed at least some of the reading were Celebration of Discipline and Living Selections from Devotional Classics. Participant 051, a sophomore in his nineteenth year, suggested that the Living Selections booklets "have given me many helpful things to apply and think on." Participant 058, a junior in her nineteenth year, testified that Celebration of Discipline "spurred me on spiritually - gave me a better idea of what the disciplines were all about."

The chapel services were a very important component in the project, especially for the large group. For those who did not read the letters, articles, or the books, the chapel services were the only means whereby all the participants received instruction on the disciplines. Student attendance was required at these services. The time factor was not an issue here. Participant 057, a freshman in her twentieth year, admitted the services were helpful "because I had to sit down and listen to them. I couldn't put them off. I had to think about them." A large majority of the participants in the large group, fifty out of sixty-one, declared the chapel services to be a very helpful component to their spiritual growth.<sup>26</sup> Students appreciated faculty perspectives on the disciplines and the opportunity to

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<sup>26</sup> Appendix BB, p. 567.

implement various disciplines right in the chapel setting. The chapel became a center of worship and instruction as well as a laboratory for practice. Students observed and affirmed the value of these dynamics in the chapel services. Participant 019, a sophomore in her twentieth year, reflected that the services "gave a clear understanding of what each of the spiritual disciplines actually is and gave other peoples' perspective(s) on them to expand my thinking about them. Also, (they) were a challenge for my spiritual life." Participant 020, a sophomore in his thirty-first year, observed, "I especially enjoyed chapels where we could practice the discipline discussed, right then." Participant 058, a junior in her eighteenth year, acknowledged, "(They) made the disciplines come alive for me." One student on the negative side of the scale identified what she perceived as an unhealthy external and internal pressure that others may have experienced also. Participant 002, a sophomore in her twentieth year, complained, "The spiritual discipline chapels were too much to handle all at once. I felt like if I didn't practice all of them I wasn't spiritual. The spiritual disciplines are just not practical."

Finally, it is important to note the responses of the large group to the question pertaining to the personal motivation that each participant brought to the project components, and its value to their own spiritual growth.

Participants scaled themselves relatively high on the motivational scale, forty-six persons placed themselves on the "very helpful" side of the scale, seven refused to respond, and eight placed themselves on the "not helpful" side of the scale.<sup>27</sup> Evidently, some participants did not associate, or preferred not to associate, the lack of implementation of the elements of the project as a possible motivational problem. Some completed very few, if any, of the components of the project and yet scaled their own motivation as very helpful, thereby failing to see the relationship between motivation and performance. A few did own the problem as a motivational one. Participant 016, a junior who did not state her age, confessed, "I hinder my own growth by not doing what I know. (I) seem to be lacking in desire." For some others, the motivational problem was linked to the time factor. Participant 029, a sophomore in his nineteenth year, observed, "I had motivation but not enough to fully overcome my time schedule." Some of the responses appeared to this writer to be evasions of the issue of motivation. Participant 047, a freshman in her thirty-first year, responded, "It all seemed to depend on whether I chose to be nurtured." Her responses reflected a low level of involvement in the components of the project.

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<sup>27</sup> Appendix CC, p. 568.

Nevertheless, she circled "10" which represented the highest possible motivation. Many of the participant responses, however, appeared to this writer to reflect self-awareness. Participant 039, a freshman in his thirty-second year, suggested, "My motivation has been helpful but I could have motivated myself more. The reason I was not as motivated as I should have been is because I was not directly accountable to someone." His response underscored the need for direct personal accountability among the participants in the large group. The accountability factor in the project was too impersonal for the large group participants. In spite of this weakness participants testified to an intensification of personal motivation for the spiritual journey. Participant 005, a junior in his twenty-first year, claimed, "I found that as I learned more about God my desire for Him grew and grew." Participant 007, a sophomore in his twenty-third year, acknowledged, "This started me in the process, and it increased as I saw my need, and the various insights provided by the material." Participant 060, a senior in his thirtieth year, reflected, "It inspired me to be more aware of the indwelling Christ."

In the faculty and staff group, of the ten participants who completed the project, seven were on the teaching faculty and three were staff members. In response to the writer's request for a summary of the growth and/or lack of

growth that occurred in each participant's life over the last year as a result of the cultivation of the spiritual disciplines, one participant gave no response, one confessed to no growth, one encountered sporadic growth, two experienced slow, steady growth, three claimed growth in selected areas, and two testified to significant growth.<sup>28</sup>

The responses of this group reflected a high level of self-awareness and diversity of opinion. Participant 062, a member of the faculty in her thirty-fifth year, confessed, "I . . . recognize some consistent changes in my spiritual attitudes toward others. . . . (My) experience of spiritual disciplines has been greater in the past. I have not perceived this year as particularly significant. I certainly do not feel satisfied with my growth." Participant 063, a faculty member in his thirty-third year, testified, "This past year has seen a curtailing of a trend toward spiritual dryness and a renewing of spiritual desire and fervor." Participant 064, a member of the staff in his thirty-sixth year, acknowledged, "I have not grown very much as a result of these disciplines. I believe most of my growth has come through adversity." Participant 065, a faculty member in her twenty-second year, reflected, "This program has been excellent as far as giving me guidelines and ways to evaluate

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<sup>28</sup> Appendix U, p. 560.

my own growth." Participant 067, a staff member who gave no age, observed, "One positive thing is awareness on my part of the importance of spiritual growth, the variety of ways to obtain this growth, and the motivation to attempt change." At the same time, however, she readily acknowledged her need for help,

The negative thing is the lack of personal help available. I feel I need some guidance or direction from someone more spiritually mature than myself but could not find anyone willing to put the time in. I asked on an individual level, and my husband and I asked as a couple. We approached faculty, a personal acquaintance, church members, and even a pastor's wife, but none felt they could take the time.

The person's response raises an important issue, namely, the availability of personal spiritual guidance for those who desired it. Evidently, such guidance was difficult to find. Participant 068, a faculty member in his thirtieth year, claimed, "Growth has been sporadic. However, I feel that I have a greater and a more relaxed consciousness of God's presence." Participant 069, a faculty member in his thirty-fourth year, reflected, "I have not made any great advances in my spiritual growth nor has there been any major setback. (I am) slowly becoming aware of the greatness of God as he has led me stage by stage." Participant 070, a faculty member in her forty-fourth year, observed, "The cultivation of the spiritual disciplines has given me goals and directions for my spiritual life." Finally, the response of the writer, a faculty member in his thirty-second year,

characterized his growth in this manner,

(Through the) leading of a growth group . . . I grew personally by seeking to grow with other Christians. . . . I have come to a deeper understanding of myself. . . . I have a far deeper consciousness of the presence of Christ. . . . I have a deeper spiritual discernment. . . . (I have) grown in discipling others. . . . (I have) moved to a new stage (of spiritual and professional development). (I have) a greater 'wholeness' (in my life).

The writer of the paper appeared to undergo the most profound transformation in this group. It should be noted also, however, that the writer had the deepest involvement in the project. The level of his "involvement" was a fundamental reason for his growth.

In terms of the helpfulness of the components for the participants' spiritual growth, again there was a diversity of opinion. In response to the "Spiritual Well-Being Check-Up," seven of the ten participants responded on the "very helpful" side of the scale but the responses covered the whole spectrum ("6" to "10") of the scale.<sup>29</sup> Participant 062 claimed the helpfulness of these two major questionnaires "because they call for personal accountability," although she maintained, "They would be more helpful if I had a copy of them to refer (back) to." Participant 063 appreciated the "accountability to at least one other person, even if only on paper." Participant 064 confessed, "I answered the questions

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<sup>29</sup> Appendix W, p. 562.

truthfully but did not think of them beyond this."

Participant 066, a staff person in her twenty-fifth year, characterized them as "tedious to complete." Participant 068 suggested, "(They) forced me to really and honestly evaluate where I was at." Participant 070 revealed, "(They) prompted me to go ahead through looking back and seeing areas of strength and weakness. Finally, participant 071, the writer of the project, declared, "They helped me to evaluate my spiritual life. They pointed out areas of both weakness and strength. They helped me to see where I needed to grow."

The "Monthly Spiritual Check-Up" appeared to be less helpful yet.<sup>30</sup> There were sixty check-ups sent out and twenty-eight were returned. Four persons responded on the "not helpful" side of the scale, three said they did not do them, and three others answered on the "very helpful" side of the scale. Several responses suggested the participants did not know how to utilize the check-ups for maximum benefit. Participant 062 did not find them helpful "because the growth direction month to month seemed so changeable that it became (a practice of) 'navel-gazing' to see the broad strokes of personal growth." Participant 064 confessed, "I answered the questions truthfully but did not think of them beyond this." Participant 068 said, "They would have been helpful except I

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<sup>30</sup> Appendix X, p. 563.



was often just too busy." Participant 069 said bluntly, "I don't like filling out forms," possibly reacting to the procedure of returning these forms to the writer. There were two positive responses to the monthly check-ups. One of them came from the writer of the project who claimed, "They helped me to keep in touch with what was happening in my spiritual life from month to month." Generally, it appears that this group is not active in self-examination, at least not on a monthly basis.

The "Monthly Letters of Spiritual Direction" were helpful to seven of the ten participants in this group.<sup>31</sup> However, there were few comments by the participants when asked the reason for the value or non-value of these letters. Participant 066 called them "interesting." Participant 068 described them as a "good reminder and encouragement." Participant 069 suggested they were "probably too wordy for me." Participant 070 described them as "excellent material." Participant 071, the writer, acknowledged, "They were reflections of my own growth areas."

Similarly, the "Monthly Articles" were helpful to only five of the ten participants.<sup>32</sup> Participant 062 said, "They were motivational and informational." Participant 063

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<sup>31</sup> Appendix Y, p. 564.

<sup>32</sup> Appendix Z, p. 565.

reflected, "They were most appropriate for where I was in my own experience." Participant 070 described the articles as "excellent material." There were no negative comments about the articles themselves which may suggest that the reason they were not helpful to some is that they were not read.

Seven of the ten participants described the suggested reading as a helpful component for their spiritual growth.<sup>33</sup> For participant 068, Richard Foster's Celebration of Discipline "gave a fresh, positive and stimulating challenge to growth." Participant 070 discovered the reading to be "challenging - made me think, and revealed areas of need." Participant 071, the writer, remarked, "I received significant insights from these readings that enhanced my growth." Participant 069 appeared to do some of the reading without receiving spiritual benefit, "I did not find them interesting at this point in my life or not significant to my present devotional pattern." Generally, it appears that little of the reading was actually completed.

The chapel services were helpful for five of the participants, for two of them the services were not helpful, while three participants did not attend.<sup>34</sup> Some participants claimed irregular attendance when asked to give a reason for

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<sup>33</sup> Appendix AA, p. 566.

<sup>34</sup> Appendix BB, p. 567.

the value or non-value of the chapel services for personal spiritual growth. Others gave no response. There were two affirmative responses. Participant 070 suggested that they "gave overall understanding of what was involved in the disciplines." Participant 071 claimed, "They were regular and motivational reminders of my commitment to growth in the disciplines."

On the basis of the above scenario the writer projects that about five of the ten participants did not own the spiritual growth project as their own. In part, the low participation may have been motivational in nature. Only three participants are "8" or above on the motivational scale, two participants declined to respond, two scaled themselves on the "not helpful" end of the scale, and three placed themselves at the lowest end of the "very helpful" scale.<sup>35</sup> Unlike some participants in the large group, the faculty and staff appeared to be aware of the relationship between motivation and performance. Furthermore, the apparent low level of involvement among this group may have been a time management problem. The disciplined use of time appears to be a live issue for at least five of the persons in this group who scaled themselves between "4" and "7" on the "not disciplined" ("1") to "always disciplined" ("10")

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<sup>35</sup> Appendix CC, p. 568.

scale.<sup>36</sup> The writer contends that the faculty and staff group would have benefitted from a personal spiritual guidance that was more mutual and collegial in nature.

There were thirteen of the fifteen participants in the Maps of the Spiritual Life group who completed the project. Two of the participants in this group claimed they did not cultivate the disciplines, four persons experienced sporadic growth, two encountered slow, steady growth, two observed growth in selected areas, and three others testified to significant growth.<sup>37</sup> The writer thought it was important that two of the participants claimed not to have cultivated the disciplines. Upon examining their explanations the writer concluded that the designation, did not cultivate the disciplines, was partially accurate only. Participant 075, a staff member who enrolled in the course, claimed "small growth" because she had "not been very faithful in cultivating the disciplines." However, as a result of her limited involvement with the disciplines her knowledge of God grew and her daily devotional time was more regular. The discipline of journal-keeping, especially through dialogues with various things in her life, has been instrumental in freeing her "in the areas of unbelief and

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<sup>36</sup> Appendix V, p. 561.

<sup>37</sup> Appendix U, p. 560.

sickness." Moreover, she has recognized her "lack of discipline" and is seeking to deal with it. Participant 082, a senior in his twenty-third year, said, "There has been a definite lack of growth in my life in the last three months." It is important to note that this was the length of time that the class structure had been removed from him. He reflected, "When I sought to use the disciplines while taking Maps I found them to be profitable for growth of my spiritual life." However, since the end of the course he has "not been seeking to use these tools to promote spiritual growth." The problem, he concludes, is that "I have not sought to apply knowledge with motivation to grow." He expressed hope that the acknowledgement of his lethargy would be a stimulus to a disciplined seeking of a meaningful relationship with God.

Other participants testified to internal struggles also. Participant 077, a senior in her twenty-first year, discovered "discipline" to be a problem. However, the struggle went deeper yet. She confessed, "I'm confused with how one's own personality is reflected in some of the disciplines." In response to the course itself, she observed, "(I) learned a lot, but I wasn't comfortable - I couldn't relate." Unfortunately, she did not elaborate on this point. It is the writer's opinion that this student was grappling with ideas and experiences in the course that were entirely new to her. This made her uncomfortable and

tentative in the course to the point where she became an observer only. The desire to enter the process fully was present. If she had received personal spiritual guidance in the issue that she raised, namely, the relationship between her personality type and the exercise of various spiritual disciplines, the course might have been more meaningful for her. She was unable to filter the disciplines on her own.

There were two persons who may not have been prepared adequately to enroll in such a course. Participant 079, a senior in her thirty-first year, reflected, "Over the first semester of concentrating intently on the disciplines I became introspective and depressed." During the first semester she was a participant in the course. One cause of her struggle may have been an inadequate understanding of the purpose of the disciplines. Also, there may have been inadequate guidance on the constructive use of self-knowledge. It appears that a major part of her struggle related to the inner agenda that she brought into the class with her. In response to her performance in the course, she confessed, "My motivation has been hindered by personal struggles." Participation in spiritual disciplines often forces unresolved issues to the surface. For the person who refuses to deal with the issues, or does not know how to deal with them, such encounters can be very painful. Clearly, she was in need of personal guidance. Participant 080, a

part-time student in her twenty-seventh year who took the course with her husband, encountered a similar struggle. As she reflected on the project and the course, she wrote, "I now realize His leading me to inner healing was a necessity, though the hurt almost made me give up at times." In a specific response to the course, she offered the following counsel, "I believe that when dealing with inner struggles . . . there must be sufficient Spirit-filled counselors for guidance." She raises an important issue here. The course process was leading the participants to deal with major spiritual issues, especially the issue of their own spiritual well-being. In her opinion, such a process required a sufficient number of persons who were equipped to provide personal counsel on issues that could not be resolved in a group setting, and such persons were not available.

Many participants testified to the importance of the course for them personally. It appears, however, that the course structure was not in place long enough for many of them. Participant 072, a senior in his twenty-second year, exclaimed,

The first semester in the Maps class was very significant to my life. It really helped me be still and get in touch with what was happening. I found I was the most stable of any time in my life. I found I had a lot to offer people and was able to really help people. I found the silence was healing me and renewing me in many ways. I was really getting in touch with my inner man. I was seeing the fruit in my inner life. Then came Christmas. I went home to an unscheduled atmosphere and really let go of all I'd gained. I quit practicing many

of the disciplines and became disillusioned by it all. Instead of dealing with it, I got down on myself and began to beat myself for being such a failure. . . . I longed to have a group to share with but felt like no one understood.

The student perceived that real progress was made during the course period, but when the class structure was removed the bottom seemed to drop out from under him. The guidance, the accountability, the group experience were removed before the student had an adequate internal structure to compensate for its absence. Participant 084, a senior in her twentieth year, had a similar experience though milder in degree, "I have seen a certain lack of practicing certain disciplines this second semester. This is because I am no longer accountable for it. . . . I'm working on correcting this problem." Clearly, a significant number of the Maps participants struggled in varying degrees of intensity when the class structure was removed. As with the previous two groups, the class participants also struggled with the disciplined use of time when personal accountability was absent.<sup>38</sup> It should be noted that even in the midst of these inner struggles there was a clear testimony to new spiritual awareness.

Not all participants had perceptions of lost ground without the class structure. Participant 081, a sophomore in

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<sup>38</sup> Appendix V, p. 561.



his twenty-ninth year, maintained growth in several areas as a result of the spiritual disciplines, "a deeper understanding of the Christian life in general . . . cultivation of a life of devotion more than a devotional life . . . a mature understanding of spiritual patterns in my life and the lives of others, and a subsequent ability to discern the source of struggles other Christians are having."

Participant 083, a senior in her twenty-second year, observed, "The spiritual disciplines have opened up a new door for me in my spiritual walk. . . . Only now am I really beginning to internalize the spiritual disciplines. . . . I've come to know God and some of His attributes in a deeper way. . . . These disciplines have given me a renewed and increased desire to walk with God." Participant 084, a senior who testified earlier to some struggle without the class structure, did nevertheless encounter "significant growth." She wrote, "I was ignorant (of) most of these areas (spiritual disciplines) before I took Maps of the Spiritual Life class . . . The biggest change that has occurred . . . is that my prayer life has grown. I pray continually all day. My devotion to God isn't just a specific fifteen minute time (slot) in the morning, but it is now an all day thing."

The "Spiritual Well-Being Check-Up" was a positive component for growth for at least ten of the participants in

this group.<sup>39</sup> For most participants the major questionnaire helped to identify present spiritual status, problem areas, and progress. Participant 076, a senior in his twenty-third year, was the only participant for whom it was not a constructive experience. The reason was that he did not know how to deal with the insights raised by the self-evaluation. Consequently, he wrote, "The check-up increased my frustration."

The Maps class found the "Monthly Spiritual Check-Up" forms less helpful than the other groups. Eight of the participants did not do them.<sup>40</sup> Seventy-eight of the forms were sent out to this group, but only eighteen were returned. Since not all of the class participants were in the project these forms received no attention in the class structure. The project itself was an optional requirement. Consequently, only four of the participants appeared to own this component of the project.

The "Monthly Letters of Spiritual Direction" were helpful for seven members of the class participants.<sup>41</sup> Again, there was not a high level of ownership by those participants who received small group guidance, at least for

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<sup>39</sup> Appendix W, p. 562.

<sup>40</sup> Appendix X, p. 563.

<sup>41</sup> Appendix Y, p. 564.

half of the project period. Participant 081 may have identified an important reason for this limited response when he explained that the letters were "redundant because of (the) Maps class." In other words, the letters covered impersonally the guidance which the course covered personally.

Eight class participants discovered the "Monthly Articles" to be a helpful component for their spiritual growth.<sup>42</sup> Again, the explanatory responses to the question were very brief. However, participant 073, a part-time student in her thirty-fourth year, identified the intention of the writer in distributing the articles, "(It) helps to have summary ideas on the disciplines rather than wading through trying to find valuable information on your own." Again participant 081 observed, "(They) were redundant because of the Maps class."

Only six persons noted that the suggested reading was a helpful component for their spiritual growth, while four participants claimed that they did not follow the suggested reading.<sup>43</sup> It should be noted, however, that many of these students were seniors and Celebration of Discipline was a required text in another senior class during the first

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<sup>42</sup> Appendix Z, p. 565.

<sup>43</sup> Appendix AA, p. 566.

semester. Moreover, the only suggested reading in the project covered in the class itself was Living Selections from Devotional Classics. How to Keep a Spiritual Journal was required reading for the course although it was not covered in the class sessions. Eight persons made positive comments about the books themselves. Others stated that they did not have the time or spend the time necessary to complete the reading. Several mentioned the idea that the readings opened up a new world to them. Also, as participant 084 suggested, "(They) guided me in the 'how-to's." Participant 080 was not ready for them, "I prefer to spend all reading time in His word and meditating on Christ, (the) Holy Spirit and my Father."

The group evaluated the chapel services on the "very helpful" end of the scale. Only one participant described them as "not helpful," one did not respond to the question, and two claimed non-attendance.<sup>44</sup> For participant 072 the chapels "reinforced what was being learned" in the course. Participants appreciated new insights from others on the utilization of spiritual disciplines. Participant 084 observed an important dynamic of the chapels, "actually practicing the disciplines corporately."

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<sup>44</sup> Appendix BB, p. 567.

Twelve of the thirteen participants in the Maps of the Spiritual Life course perceived the class as being helpful to their spiritual growth. One participant scaled the course at "5" which is just below the "very helpful" end of the scale. Nine of the participants responded "8" or above.<sup>45</sup> The responses to the course are enlightening:

Participant 072: Oh, the genuine support and interaction. It was vital for me.

Participant 073: It helped pull me out of a very dark time and introduced me to things that were new to me. How to work toward a deeper life. It got harder as the class went on because I knew more about how far short I fall.

Participant 074: I enjoyed your course - needs a retreat though.

Participant 075: It exposed me to meditation and different methods of journal-keeping.

Participant 076: Valuable exposure.

Participant 077: (I) learned a lot, but I wasn't comfortable - I couldn't relate.

Participant 078: Practical things were taught with a responsibility to the class to do what we had learned (best teaching/learning situation).

Participant 079: (Gave no observation.)

Participant 080: I believe that when dealing with inner struggles there must be sufficient Spirit-filled counselors for guidance.

Participant 081: It provided both the vehicle and impetus for the discovery of the genuine Christian life.

Participant 082: Exposure to new ideas, small group setting.

Participant 083: Openness, sharing, growing together.

Participant 084: Opened my eyes to my spiritual life, and where I need to grow, and how to grow.

Participants gave these responses four months after the conclusion of the course. This was sufficient time for the initial enthusiasm of the course to subside, thereby ensuring

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<sup>45</sup> Appendix DD, p. 569.

a more objective response to the question pertaining to the helpfulness of the course for the participants' spiritual growth.

Finally, nine of the thirteen participants evaluated their motivation as being a constructive component in the project, while three persons described it as "not helpful."<sup>46</sup> Motivation and the disciplined use of time are listed as issues that need more attention.<sup>47</sup> Several persons claimed increased motivation through the utilization of spiritual disciplines.

As might be expected, the growth group claimed the most significant growth of any group in the project. This was the only group that received personal guidance, in the context of a small group, for the entire duration of the project. Two of the growth group participants encountered slow, steady growth, two experienced growth in selected areas, and seven claimed significant growth as a result of the project.<sup>48</sup> The responses of the group to the project are instructive.

Participant 085, a junior in her twenty-first year:  
Growth in my life over the past year as a result of  
cultivating the disciplines has been in the area of

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<sup>46</sup> Appendix CC, p. 568.

<sup>47</sup> Appendix V, p. 561.

<sup>48</sup> Appendix U, p. 560.

prayer. At first I was trying to cultivate all the disciplines at once and got frustrated. So, I decided to cultivate them one by one, hence I have been concentrating and experiencing the greatest growth in the area of prayer. Prayer has become more powerful for me since I have learned how to pray more effectively. I have really discovered . . . that the spiritual disciplines require just that - discipline - and its something you have to work at. Sometimes it can be discouraging.

Participant 086, a senior in her twenty-first year: I believe the disciplines have been a great stimulus to growth over the past year. They have opened my mind and heart up to God. I have grown in my minute to minute consciousness of the presence of God with me and my need for Him all the time. I have been opened to the power of almighty God. I believe this has also enabled me to develop deeper friendships with Christians and a desire for more friendships with non-Christians. The growth has been very painful and has not come without a great deal of struggle, but I've come through the 'dark night of the soul' and now I'm basking in the light of God's presence.

Participant 087, a junior in his twentieth year: Over the last year I have grown much closer to God through the use of the disciplines. They have brought me into a closer walk and talk with God. My awareness of His presence is much greater and prayer comes easier as well. My deepening of the two levels has also increased which has helped in my communion with God. I have grown tremendously in new areas which I had no knowledge of until this year.

Participant 088, a sophomore in her eighteenth year: I look at this year as an introduction to many new things and the disciplines were part of that introduction. Yet, even though the ideas were only tapped on the surface, I grew as a result of my discoveries. . . . For the first time in my life my knowledge (about meditation, celebration, confession ...) meant nothing apart from the practice of it. I did what I learned and the lessons helped me grow: 1) realizing the love of Jesus for me a sinner, 2) recognizing the presence of God in my life, 3) realizing my position in Christ. . . . I'm making a lifestyle of reflection a priority in my life. . . . I don't just pray . . . I fellowship and commune with Jesus my Lord. . . . I'm willing (more willing) to change.

Participant 089, a sophomore in his twenty-sixth year: The group as a whole provided with their openness, acceptance, love, and mutual goal, an atmosphere where a

person felt free to reveal that which is usually a person's deepest secret - his spiritual growth. It was great to experience the fellowship God wants us as Christians to experience. Mutual motivation, admonition, and expression, were all precious and dear experiences. . . . The different disciplines we were introduced to were unfamiliar and therefore an attitude of nervousness was present. With time the small group experiences proved to be the seeds to a more maturing desire to grasp the disciplines more fully. The fact that we were constantly being introduced to new experiences and ideas caused a feeling of excitement and overwhelming confrontation. I was beginning to appreciate the presence of the group. . The positive affects they offered.

Participant 090, a sophomore in his nineteenth year: Through prayer and meditation I've grown in knowing the reality of Christ. I have, through meditation, begun treating Jesus like he is a real personal being, and through prayer, I've begun to think His thoughts after Him, desire His desires. All this has made my love for Jesus more real and experiential. I am in love with a person, not an idea, and I know Christ more.

Participant 091, a sophomore in her twentieth year: This has been a year of great growth in my life. I think, most important, I have come to understand so much more the reality of Jesus Christ within me - it is an exciting realization. Through prayer and meditation I have begun to do more than just pray but commune with Him. . . . The Jesus Prayer has been a great aid to calming my spirit and centering on God to let Him speak to me . . . and He does! . . . This year has opened, for me, a new door through which to meet my God. I pray I will be able to share it with others.

Participant 092, a senior in her twentieth year: I feel I have learned a lot more about the indwelling Christ and how to commune with Him. I have grown in the area of meditation and allowing God to guide my mind and thoughts as I concentrate on Him.

Participant 093, a freshman in his eighteenth year: There has been no lack of growth, but just growth! Through this last year I have learned about a lot of areas in my life that need change. . . . Through these experiences I have been able to grow in my walk with God, and learn how to further develop my relationship with Him. . . . I learned a lot from what the others shared.

Participant 094, a junior in his twenty-fifth year: My growth seemed slow but steady as I began to sharpen in general discipline. New things usually take time to grab



me, at least in a way that will stay with me. I could see how the disciplines were affecting others who were working with them in various levels of commitment and it enabled me to see how the disciplines justified themselves as being valuable. That helped me very much. I felt that I have seen the disciplines at work and have a greater desire for them in my own life now because of it.

Participant 095, a freshman in her thirty-second year: I have seen how important it is to develop the disciplines and how much more open I've become in my communion with God. . . . My prayer life has become my strongest ally and my biggest area of growth. By practicing the disciplines of meditation and journal writing, I found that not only do I talk with the Lord but He speaks to me. Journal writing . . . is being very instrumental in seeing struggles or problems that could only be detected by reading my journal - pinpointed issues. . . . I have come to the realization by practicing the disciplines that one can come to a more complete picture of Christ and in turn a more complete image of (oneself) as a child of God. As for lack of growth in certain areas (it) comes down to the whole issue of discipline and making time, but an overview of myself before and after can be summed up in one word, 'changed.' I have come to realize that to practice the disciplines can be a source of enlightenment not only to Scripture, but to Christ and His fullness.

Clearly, the participants in the growth group had perceptions of profound spiritual transformation as a result of their involvement in the group project. The spiritual disciplines ushered them into a far deeper encounter with themselves in the presence of the indwelling Christ. This encounter led to confrontation with unresolved issues, inner healing, and an increased attentiveness to the indwelling Christ.

The "Spiritual Well-Being Check-Up" was a helpful component for nine of the eleven participants in the group.<sup>49</sup>

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<sup>49</sup> Appendix W, p. 562.

Most of the students witnessed to the value of the check-ups for identifying strengths and weaknesses. Participant 088, explained, "(They were) very helpful because I had to answer questions that wounded my pride and broke down all the barriers that I had built to hide my weaknesses . . . in seeing how inconsistent I really was. I became teachable and willing to grow." Participant 085 did not find the component valuable because of "effort lacking on my part."

The "Monthly Spiritual Check-Up" was perceived as a less helpful component than the major questionnaire. Only seven participants placed them on the "very helpful" ("6" to "10") end of the scale.<sup>50</sup> A total of sixty-six forms were sent to this group and forty-two were returned. The accountability factor is the probable reason for the higher percentage return on the forms in comparison to the other groups. Participant 086 reflected, "(They) forced me to evaluate where I need help and where I'm going, and made me accountable." These monthly check-ups, however, may not have been as important to the growth group because of their own journal writing. The journal would have been a means of ongoing self-examination.

It is interesting that the "Monthly Letters of Spiritual Direction" were less helpful to this group than they were to

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<sup>50</sup> Appendix X, p. 563.

the other three groups. Only five students responded on the "very helpful" end of the scale.<sup>51</sup> Their response suggests that the impersonal components of the program were unimportant to them because of their small group participation. Participant 090 observed, "I felt that a lot of what the letters said was beneficial for those who weren't in the growth group, but I felt it was already told to me in the growth group. The "Monthly Articles," on the other hand, were valuable for eight of the participants.<sup>52</sup> However, the responses to the "why" question indicates that the articles were not read widely by the participants.

The suggested reading was another matter altogether. All eleven participants testified to the value of the reading, and ten of the eleven participants scaled the component between "8" and "10" on the "very helpful" end of the scale.<sup>53</sup> A major component of the small group process was corporate interaction with the contents of these books. Participant 088 described the readings as "refreshment, renewal, thought-provoking, stirred an interest in the saints, further reading of the classics and devotional writings." Participant 090 testified, "This reading is one

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<sup>51</sup> Appendix Y, p. 564.

<sup>52</sup> Appendix Z, p. 565.

<sup>53</sup> Appendix AA, p. 566.

of the key things that has spurred me on to growth. It testifies with the desires of the spirit in me and ignites my desire to grow." Participant 091 reflected, "It was excellent to read and have explained what I was beginning to experience - it enhanced my growth." Participant 094 concluded, "They answered so many questions for me and aided in my meditations significantly." Participant 093 confessed, "(The readings) would have been a "10" if I could have always completed the reading." Clearly, the reading of spiritual classics combined with corporate interaction on their contents made a profound contribution to the group process.

Regarding the chapel services, eight of the eleven participants discovered them to be helpful for their spiritual growth.<sup>54</sup> The other three students scaled them just under ("5") the "very helpful" side of the scale. There was some ambivalence toward the chapel services by this group. Most agreed that they were helpful but that they did not make a major impact on their lives. However, participant 093 observed their value for the student body as a whole, "It was neat to see (the) entire student body presented with it (the disciplines) - it opened many discussions." Participant 088 reflected on the value of the chapel services to her spiritual life, "Chapel was my reminder of a daily need to

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<sup>54</sup> Appendix BB, p. 567.

live the disciplines. They were also helpful because there was an atmosphere created to reinforce learning, and they came at the disciplines from different perspectives.

Participant 095 claimed, "(They) helped me to center down and focus on Christ and not on the small anxieties of the day."

The small group experience was the most important component for these participants. One participant scaled the growth group experience at "7," one at "8," one at "9," and eight scaled it at "10," the highest number possible.<sup>55</sup>

Participant 094, who scaled the small group experience as "7," explained, "I struggled with my attitude for most of the year." His attendance in the small group was sporadic. This is the participant whose response to the project was expressed in terms of observation rather than participation. He remarked that he was helped by witnessing the changes in the other group members who were actively involved in the spiritual disciplines. He concluded, "I felt that I have seen the disciplines at work and have a greater desire for them in my own life now because of it." The other participants underscored the significance of the small group process also.

Participant 085: (It was) encouraging, instructional and practical.

Participant 086: (It was) practical learning, discussing.

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<sup>55</sup> Appendix EE, p. 570.

Participant 087: I wouldn't have stuck with it if not for the group. (It helped to hear what the others thought and felt.)

Participant 088: (It was) extremely helpful, because it supported my growth, identified with my thoughts, (we) grew in similar ways, made me accountable to follow through, and (the others) encouraged me by their growth.

Participant 089: (The benefit was) communal accountability and sharing.

Participant 090: (It was) so good to learn the disciplines with a group and an experienced discipler. (It) kept me faithful to do all these things I wanted to do but wouldn't have without the group.

Participant 091: (It was) excellent to share, discuss, become accountable, (and) grow together.

Participant 092: (It was helpful) because I learned a lot about the disciplines and how to apply them.

Participant 093: (It) kept me motivated in the practice of the spiritual disciplines, plus having a group situation helped me to understand (them further), and gave me other insights.

Participant 095: (It was helpful) because inevitably I had to share my feelings, and therefore myself, with others in the group; something I would not do (otherwise).

Clearly, the small group experience was the single most important component in the spiritual formation of these students.

Finally, eleven of the twelve participants scaled themselves from "7" to "10" on the motivational factor scale. Participant 093, a freshman in his eighteenth year, scaled himself at "4."<sup>56</sup> He explained, "I needed the growth group to motivate me. I needed to be accountable to someone." The participation of these students in the growth group seemed to increase their motivation above the participants in the other

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<sup>56</sup> Appendix CC, p. 568.

groups. Participant 091 reflected this dynamic, "As I learned more, and grew closer (to God), my motivation increased because I would realize the fellowship and blessing of being near God, (which) I missed when I did not put myself in His presence." Participant 089 raised a problem that was expressed repeatedly by the other groups. He confessed, "(I) find (it) hard sometimes to direct my priorities while here at school." The disciplined use of time was a problem area for this group also.<sup>57</sup> It was the growth group primarily that kept the participants active in the project. Their dependence on the group experience is documented above.

### Theological Reflection

The contextual project commenced with a strong affirmation of the "inside-out" model of spiritual formation. Now, at the conclusion of the study, this affirmation remains. However, the project revealed the vital importance of the "outside-in" model of spiritual formation also. Both models are essential components in spiritual formation. Character-transformation does occur within through the transforming power of the indwelling Christ. Therefore, the "inside-out" model is indispensable. However, the contextual

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<sup>57</sup> Appendix V, p. 561.

project disclosed that this character-transformation is dependent upon the "outside-in" model also. In fact, the study revealed that this model is as indispensable as the "inside-out" model, if spiritual formation is to reach its potential in Christ. Individual spiritual guidance, in a person to person context, and corporate spiritual guidance, in a small group context, enhances the growth factor substantially. When the Maps class context was removed, a void was created that many participants were unable to fill. The growth group participants called the small group context the single most important factor in the cultivation of the spiritual disciplines. The large group affirmed the vital importance of the friendship factor. All four groups noted the significance of personal devotions for cultivating spiritual disciplines. A spiritual formation program must integrate the "inside-out" and "outside-in" models into its strategy if the program is to guide persons effectively in reaching their potential in Christ.

The study began with an understanding of spiritual disciplines as nurturing an attentiveness to Christ. The contextual project revealed that the spiritual disciplines are therapeutic in result. They are the means of "Christotherapy." The disciplines placed the participants in touch with the healing presence of Christ. God imparts grace through the spiritual disciplines, the means of grace, and



His grace expresses itself in the healing of persons. The participants testified to Christ's healing presence, through the cultivation of spiritual disciplines, in the following ways: an increased consciousness and encounter with the indwelling Christ and a minute by minute consciousness of the presence of God, source of enlightenment to Scripture and Christ's fullness, turned ideas and concepts of the Christian life into experiential reality, renewed spiritual desire and fervor, deepened spiritual discernment, increased openness to the power of God, confrontation with unresolved issues, inner healing, and an increased attentiveness to the indwelling Christ, a more complete image of Christ and oneself, increased self-control, healing and renewing of the inner life, increased prayer, increased openness, acceptance and love in a small group context, and deepened friendships. Clearly, the spiritual disciplines were a Christ-therapy to many participants, leading them to increasing wholeness in union with Christ. Moreover, it seems evident that Christ awaits our attentiveness and participation in our healing. The results affirm a Divine-human synergy, man cooperating with God, based upon our submissive attentiveness and loving obedience to the active presence of Christ in our lives.

Finally, the contextual project revealed that there is a real sense in which the inner structure of the Christ life has to be formed intentionally. The spiritual disciplines

are the tools of our trade. The Holy Spirit forms the structure within, as we employ the disciplines without. First, the inner structure begins with an intentional "act." For example, prayer begins by making space in the day for prayer, and then filling the space with prayer. Second, as the act is performed consistently, the act forms the "habit." As a person continues to make space in the day for prayer, and fills the space with prayer, the person is forming the habit of prayer. This may take a significant period of time. The presence of a supportive spiritual friendship, small group spiritual guidance, and corporate worship, nurture the repeated acts of prayer, now forming into the habit of prayer. Third, the habit becomes as normal as "breathing." The habit of prayer becomes a spiritual breathing, as normal as breathing in and breathing out in the physical realm. Now, in the spiritual realm, prayer becomes an unceasing practice activated and sustained by the Spirit. In the final analysis, unceasing prayer is a gift of the Spirit. However, the movement for cultivating the inner structure of the Christ life through the utilization of spiritual disciplines is from act, to habit, to breathing in and breathing out the life of the indwelling Christ, in dependence upon the Spirit. In biblical terms, we may call this process learning to "abide in Christ." Many participants never seemed to move beyond the act stage of the disciplines. Some persons may

have entered the habit stage of growth in the disciplines. It is possible that a few of the second stage participants were ascending toward the "breathing" stage of the journey in cultivating the spiritual disciplines.

## CHAPTER FIVE

### Conclusions and Curriculum Design

#### Introduction

In the final chapter of the study the writer reconsiders the six major assumptions with which the research commenced. The writer posits conclusions on these assumptions based upon the research findings of this study. In the process the writer states additional conclusions that go beyond the initial assumptions. Finally, the study concludes with a curriculum design based upon the findings of the literature and contextual problem research.

#### Statement of Conclusions

##### Literature Research Conclusions

The writer commenced this study with six major assumptions. First, the New Testament provides the foundation for a study of spiritual formation and, in fact, contains several spiritual formation models with accompanying spiritual disciplines. This study affirmed the first assumption through a consideration of the Pauline model of spiritual formation, which included Paul's two fundamental spiritual realities, his rhythm of spiritual transformation, and the disciplines of spiritual formation. However, the study came to no conclusions about the presence of other biblical models. It was not within the parameters of the

study to draw such conclusions. Bible college education should root the students in their faith through an intensive consideration of this biblical model of spiritual formation, and pursue the study of other possible models in Scripture, with a view to an understanding of the nature of spiritual transformation and the formative process.

Second, the research literature revealed that spiritual disciplines are integral elements in the various spiritual formation models within Christian spirituality. The study revealed that all three Christian traditions affirm spiritual disciplines as fundamental to spiritual transformation into Christlikeness. The spiritual classics speak with one voice in their affirmation of the formative value of the disciplines. In other words, the spiritual journey into the Christ life is an intentional one. The journey involves an intensely purposeful co-operation with God in the context of an active faith. The goal is Christian perfection that is dynamic in nature. All the spiritual masters agree that the effort to attain Christian perfection is not to cease in this life. Positions vary, however, on the measure of Christian perfection that is attainable in this life. Nevertheless, there is a continuing need for an attentiveness to the spiritual journey with this goal in view. Theological education needs to reinforce the essential nature of this intentional attentiveness to the spiritual journey in its corporate life and curriculum.

Third, spiritual disciplines cultivate an attentiveness toward God. An increasing wakefulness to the work of God in the life of each Christian individually, and the church corporately, is the specific focus of the disciplines. The spiritual disciplines, with all their attendant dangers for a new phariseeism in our day, are integral for nurturing the structure of the Christ life. A study of the spiritual classics reveals the great variety of expressions of the disciplines in the history of Christian spirituality. Consequently, the utilization of spiritual disciplines in theological education is not a narrow focus after all. A study of the utilization of the disciplines in the classical spiritual formation models ushers the student into the expansive breadth of expression that is possible for the life of the church today. In effect, what begins as an apparent narrow structure, the utilization of spiritual disciplines, soon expands to a breadth of expression that far exceeds the existing narrowness present in evangelical Christianity today. For example, prayer today is associated with intercession primarily. The spiritual classics, while affirming the vital element of intercessory prayer, expands our understanding of prayer to include all of life. The breadth of prayer alone is overwhelming when one begins to study the various expressions of prayer in the history of the

church. This breadth of expression is true for many of the disciplines. The study and implementation of spiritual disciplines in theological education will enrich contemporary life and ministry significantly.

Fourth, some of the classical spiritual disciplines are meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, celebration, fellowship and journal-keeping. The research literature revealed that this list is far from exhaustive. All three Christian traditions affirm spiritual reading as a discipline. The Byzantine models of spiritual formation affirm the virtues themselves as spiritual disciplines. Bible college educators should inculcate within the students the realization that the highest goal of academic pursuit is the increase of virtue.

The fifth and sixth assumptions pertain to the contextual project and will be considered later. The research literature led to some additional conclusions. First, the spiritual classics themselves are for the most part commentaries on Scripture written from various spiritual and cultural perspectives. They all affirm, directly or indirectly, the centrality of Scripture. These devotional commentaries from the Christian past represent rich resources for renewal in our day. They are concerned primarily with the interiorization of biblical truth, in other words, with

the formation of truth in the interior life. The classics usher the reader into the multi-dimensional experience of the Holy Spirit. Theological students would benefit both personally and professionally from a study of the "experience of Spirit" in the history of Christian spirituality. The spiritual classics are the resources for such a study. Moreover, the classics should stand beside the vital critical or analytical commentaries in theological education. The analytical commentaries form our understanding of the truth while the devotional commentaries form our experience of truth. In contemporary brain study terminology, the critical commentaries may be the left brain analytical approach to truth, whereas the spiritual classics may be the right brain imaginal approach to truth. The utilization of both mind and spirit, through analysis and image, as embodied in these two fields of literature, may lead to the enrichment of preaching and teaching in the church today. This potential synthesis represents a unique opportunity for theological education in the preparation of future preachers and teachers.

Second, all three Christian traditions underscore the vital necessity of spiritual guidance. All persons need some form of spiritual guidance. A spiritual director and directee relationship, that is personal in nature, is affirmed above all the methods of guidance in the research literature. Such personal guidance is critical for



processing the internal and external barriers to the full realization of the Christ life. Furthermore, group spiritual direction with a view to mutual spiritual formation is the next most affirmed means of spiritual guidance. Ideally, the most potential for growth would be realized if both personal and group direction were available for every Christian. However, both of these methods for guidance are supplemental to the corporate guidance of the Church. A major task of theological education, committed to training persons for professional ministry, should be to train a generation of spiritual guides who, in turn, could train lay persons for the vital ministry of spiritual guidance. A result, in this writer's opinion, would be spiritual renewal in the church. If this task is to be realized, such spiritual guidance must permeate the educational process.

Third, the research literature presented a holistic approach to the spiritual life and to the gift of spiritual guidance. Many spiritual masters observed an intimate link between spirit, mind, and body. In other words, the spiritual dimension of maturation is linked to the psychological dimension, and both of these dimensions have an influence on the physical dimension of life. The Byzantine models, for example, deal with the "psychology of thought" and the impact of uncontrolled thoughts on the spirit and the body. Spiritual guidance in theological education needs to

address both the spiritual and psychological dimensions of formation as they relate to ethical behavior.

### Contextual Research Conclusions

The fifth and six assumptions pertain to the contextual research. Fifth, every element of life within a theological institution either helps or hinders the spiritual formation of students. This assumption was reinforced by the contextual project. More specifically, the research disclosed the tension that exists, at least in the perceptions of students, between spiritual formation activities and the academic expectations and pressures in the contextual setting. In the perceptions of many students, Canadian Bible College is not a setting where a life of devotion is being nurtured in a meaningful way. The primary reason appears to be the inability of these students to deal constructively with the expectations and pressures of the setting. The spiritual formation project sought to reinforce growth among the students. However, their apparent inability to find the time to complete the components, in the midst of academic and other pressures, minimized the impact of the project. The administration and faculty of Canadian Bible College should review all curricular and co-curricular expectations with this assumption in mind, that every element of life within the institution either helps or hinders the spiritual formation of students. The research revealed that,

at least in the perceptions of students, present aspects of institutional life are barriers to spiritual formation. Therefore, the task before the educators is to either remove the barriers, or to empower students to deal with the apparent barriers constructively. In this way the barriers become only potential ones. The barriers, in fact, can become formative events in the lives of students. This will require more intentional spiritual guidance in the contextual setting.

Finally, the evaluation of spiritual formation is a necessary and important aspect of the process. The contextual research revealed this assumption to be true for both the students individually and the institution as a whole. The "Spiritual Well-Being Check-Up" questionnaire was an important component in the project. This questionnaire, completed at the commencement and conclusion of the project period, guided many participants in a thorough exercise of self-examination. This exercise in Christian introspection opened windows of insight into personal needs. The component would have been even more helpful if more personal instruction could have been given in the utilization of the insights for spiritual formation. Moreover, the contextual research provided insight into the inner world of students in the context of institutional life. As such the research serves the institution as a mirror through which to evaluate

the present effectiveness of various elements of institutional life with a view to spiritual formation. The true value of this mirror can only be measured by the response of the institution to the research findings.

### Project Problem Conclusions

How can the classical spiritual disciplines be utilized in the present formational activities of college life in order to cultivate spiritual formation in the student population of Canadian Bible College, Regina, Saskatchewan, Canada? The literature and contextual research conclusions addressed the project problem in part. However, a summary statement needs to be provided here.

The small group direction setting was by far the most effective method for utilizing the spiritual disciplines in the contextual setting with a view to the spiritual formation of students. The small group provided an effective laboratory setting for mutual learning, dialogue, experience, and self-disclosure.

The spiritual life course was second in importance in terms of formative value. The writer projects that the course may have been of equal value, or even of greater value, if the class participants had been together for the entire project period. The writer projects this possibility

on the basis of the value of the course for the participants even though the course extended for less than four months of the eight month project period. When the course structure was removed various levels of regression occurred in practice. However, it appears from participant responses that the insights gained from the course were not lost by the class participants by the end of the project period. The effectiveness of the course was due, in large part, to the laboratory component that utilized the spiritual disciplines. It should be noted also that the size of the class, an enrollment of twenty-three participants, limited the personal disclosure component. For this reason the spiritual life course may never have attained the same value as the small group setting.

Those participants who received spiritual guidance from a distance had the greatest difficulty in utilizing the spiritual disciplines. The absence of personal spiritual guidance and group accountability made the utilization of spiritual disciplines difficult for many of these participants. In conclusion, the research revealed that the growth group and the spiritual life course were the most effective methods for the cultivation of spiritual disciplines in the contextual setting.

## Curriculum Design

The purpose for the inclusion of these courses into the curriculum is to resource the students to serve as professional spiritual guides in contemporary Christian ministries, leading to individual and corporate renewal in the church, and personal and social transformation in the world.

### Freshman Year

#### Semester 1: Foundations of Spiritual Life (2 hours)

The purpose of the course is to guide the student in an examination of the foundations of the spiritual life. The course develops such themes as, the new birth, transformation in Christ, the Lordship of Christ, the fullness of the Spirit, walking in the Spirit, the gifts of the Spirit, the fruit of the Spirit, and the spiritual disciplines, through an in-depth treatment of selected Bible passages. In addition to the biblical content, another important component of the course is the formation of growth groups for spiritual direction. These groups represent the laboratory component of the course. The rich and varied expressions of the spiritual disciplines are utilized during these sessions to enhance the interiorization of the biblical content.

Semester 2: Foundations of Spiritual Life Practicum (1 hour or co-curricular requirement)

The growth groups continue to function throughout the second semester as laboratory sessions. The biblical content of the first semester course continues to be the focus of interiorization through the utilization of the spiritual disciplines.

Sophomore Year

Semester 1: Classical Spirituality (2 hours)

The purpose of the course is to introduce the student to systematic spiritual theology in all three Christian traditions. The course examines the living witness of the Spirit in the history of the church through a consideration of such themes as the spirituality of the Early Church Fathers, Desert spirituality, Hesychast spirituality, Medieval spirituality, the spirituality of the Reformation and Counter-Reformation, Anglican spirituality, Quaker spirituality, Wesleyan spirituality, the spirituality of the Higher Christian Life Movement in the nineteenth-century which gave birth to A.B. Simpson and the Christian and Missionary Alliance, and Pentecostal-Charismatic spirituality. A.B. Simpson's spiritual theology is considered in the light of classical spirituality. In addition to the study of classical spirituality, another important component of the course is the formation of growth

groups for spiritual guidance. These groups represent the laboratory component of the course. The growth groups utilize the rich and varied expressions of the spiritual disciplines in order to internalize the biblical principles from classical spirituality.

Semester 2: Classical Spirituality Practicum (1 hour or co-curricular requirement)

The growth groups continue to function throughout the second semester as laboratory sessions. The biblical principles gleaned from classical spirituality in the first semester course continue to be the focus of interiorization through the utilization of spiritual disciplines.

### Junior Year

Semester 1: Spiritual Guidance I: Biblical and Historical Models (2 hours)

The purpose of this course is to introduce the student to the biblical and historical models of spiritual direction through a study of Scripture and selected spiritual classics from the Roman Catholic, Byzantine, and Protestant traditions. The study includes the biblical models of the prophets, Christ Himself, and the Apostle Paul, as well as the historical models of such guides as Teresa of Avila, Francis de Sales, Gregory of Nyssa, Symeon the New Theologian, Martin Luther and John Wesley. The course culminates with a consideration of the spiritual guidance



model of A.B. Simpson. Another important component of the course is student involvement in the Foundations of Spiritual Life growth groups. It is in this context that the juniors begin to cultivate the skills that are necessary for the role of spiritual guidance in professional ministries. These students provide leadership in the growth groups alongside interested administration, faculty, and staff. The group leaders utilize the rich and varied expressions of the spiritual disciplines in order to guide the freshmen students in the internalization of biblical truth.

Semester 2: Spiritual Guidance I Practicum (1 hour or co-curricular requirement)

The junior students continue to provide group spiritual direction in the Foundations of Spiritual Life Practicum.

### Senior Year

Semester 1: Spiritual Guidance II: Contemporary Models  
(2 hours)

The purpose of this course is to expand the student's understanding of spiritual guidance through a consideration of selected contemporary models that utilize the insights of psychology. In particular, the course develops the contribution of depth psychology to the spiritual guidance process through an appraisal of such writers as Carl Jung and Morton Kelsey. Moreover, an appraisal of other writers such as Gerald May, James Fowler, and Donald Joy, who integrate

the best of psychology in the context of spiritual guidance and growth schemas, is included in the course. The student is brought to understand that holistic spiritual growth involves the psychological dimension as well as the spiritual dimension, and that both of these dimensions influence the ethical dimension of life. Another important component in the course is student involvement in the Classical Spirituality growth groups. It is in this context that the seniors continue their development in the ministry of spiritual guidance. These students provide leadership in the growth groups alongside interested administration, faculty, and staff. The group leaders utilize the rich and varied expressions of the spiritual disciplines in order to guide the sophomore students in the interiorization of the biblical principles of classical spirituality.

Semester 2: Spiritual Guidance II Practicum (1 hour or co-curricular requirement)

The senior students continue to provide group spiritual guidance in the Classical Spirituality Practicum.

### Final Words

It is the prayer of this writer that this Bible college institution "be recognized from the outward life of the students to be nurseries of the church for all estates and as

workshops of the Holy Spirit."<sup>58</sup> The final words come from Philipp Jakob Spener whose guidance in Pia Desideria is instructive to this great end.

Just because theology is a practical discipline and does not consist only of knowledge, study alone is not enough, nor is the mere accumulation and imparting of information. Accordingly, thought should be given to ways of instituting all kinds of exercises through which students may become accustomed to and experienced in those things which belong to practice and to their edification. It would be desirable if such materials were earnestly treated in certain lectures, especially if the rules of conduct which we have from our dear Savior and his apostles were impressed upon students. It would also be desirable if students were given concrete suggestions on how to institute pious meditations, how to know themselves better through self-examination, how to resist the lusts of the flesh, how to hold their desires in check and die unto the world . . . how to observe growth in goodness or where there is still lack, and how they themselves may do what they must teach others to do. Studying alone will not accomplish this.<sup>59</sup>

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<sup>58</sup>Peter C. Erb, ed., Pietists: Selected Writings, editor-in-chief Richard J. Payne, The Classics of Western Spirituality, (New York: Paulist Press, 1983). p. 41.

<sup>59</sup>Erb, p. 45.

## APPENDIX A

### Roman Catholic Classics of Spiritual Formation

#### Introduction

How can spiritual formation classics within Roman Catholic spirituality inform the use of the spiritual disciplines? The authors of the spiritual classics selected for this study are Augustine, Benedict, Bonaventure, an anonymous author, Thomas a Kempis, Ignatius, Teresa, Francis de Sales, and Thomas Merton. The writer of this study develops his own syntheses of their models from the primary sources, allowing the authors to state their own perspectives in their own words at vital points. Each synthesis seeks to capture the author's understanding of the nature and goal of spiritual transformation, and of the spiritual disciplines that nurture the transformative process. The opinion of this writer is that an adequate understanding of the contents of these Roman Catholic classics is essential if a meaningful dialogue is to occur between the past and present. The study concludes with the implications of these classics for the utilization of spiritual disciplines in the contextual setting. The writer posits the implications in chapter three of the document.

#### Confessions

##### Introduction

Augustine was born in Tagaste, North Africa, on the thirteenth of November, 354, and died on the twenty-eighth of

August, 430.<sup>1</sup> In the Confessions Augustine reflects on the events God used to bring him to an affirmative response to His call.<sup>2</sup> The book is a spiritual classic that is "unique in the literature of antiquity."<sup>3</sup> In his penetrating work,

Augustine is never merely remembering: he is searching for significant patterns, making a biography. Again and again the questions recur. Why was this so? Where is the hand of God in this or that experience? And yet the question repeatedly modulates into a different key: not, Where was God? but, Where was I?...So much of the Confessions centres upon the image of homecoming. God waits for the soul to come back to its home with him: without that home in God, nothing can have any meaning."<sup>4</sup>

As he reflects on his journey to God there is no event that is unimportant or accidental since all of life is "under the providence of God."<sup>5</sup> Further, it is evident from Augustine's own words that he writes with a pastoral concern, to give hope to the weak.<sup>6</sup>

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<sup>1</sup> Hugh T. Kerr and John M. Mulder, Conversions: The Christian Experience (Grand Rapids: William B. Eerdmans Publishing Company, 1983), p. 11.

<sup>2</sup> Thomas F. Martin, "A Journey of Faith: The Confessions of St. Augustine," Review for Religious 39 (September 1980): 652-653.

<sup>3</sup> Roy W. Battenhouse, "The Life of St. Augustine," A Companion to the Study of St. Augustine (Grand Rapids: Baker Book House, 1979), p. 15.

<sup>4</sup> Rowan Williams, Christian Spirituality (Atlanta: John Knox Press, 1979), p. 68.

<sup>5</sup> Battenhouse, p. 16.

<sup>6</sup> Williams, p. 73.

I need not tell all this to you, my God, but in your presence I tell it to my own kind, to those other men, however few, who may perhaps pick up this book. And I tell it so that I and all who read my words may realize the depths from which we are to cry to you. Your ears will surely listen to the cry of a penitent heart which lives the life of faith.<sup>7</sup>

Augustine's classic is a celebration of the grace and mercy of God. He invites others to join in the celebration of their own journey to God. His own testimony assures us that the way to God is open to all those who respond to His love. The journey is not an unnatural one, in fact, it is the only way home for the soul, "you made us for yourself and our hearts find no peace until they rest in you."<sup>8</sup>

### Journey of the Soul

The dominant motif of Augustine's spiritual thought is that of the journey of a human soul on its way to God.<sup>9</sup> The soul's movement has identifiable characteristics. First, the journey is intensely "personal."<sup>10</sup> It is an intimate encounter between the soul and God. Second, it is both "a seeking and a being found; both a human question divinely

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<sup>7</sup> R.S. Pine-Coffin, trans., Saint Augustine: Confessions (London: Cox and Wyman Limited, 1961), p. 45.

<sup>8</sup> Pine-Coffin, p. 21.

<sup>9</sup> Roger Hazelton, "The Devotional Life," ed. Roy W. Battenhouse, A Companion to the Study of St. Augustine (Grand Rapids: Baker Book House, 1979), p. 401.

<sup>10</sup> Hazelton, p. 401.

urged, and a God-given answer, humanly acknowledged and obeyed."<sup>11</sup> Third, the journey involves a growth in understanding, "as faith is its condition, so understanding is its reward."<sup>12</sup> These characteristics emerge in all of the stages of the soul's journey to God.

There are four stages in the journey. The first stage is the inward movement of the soul seeking itself.<sup>13</sup> But Augustine has no desire to turn inward. He runs from God. He resists the movement. On one occasion the study of certain books of Scripture stirs him deeply and turns him inward to the depths of his soul.<sup>14</sup> This stirring does not last. He reflects on the experience and confesses that it was the beauty of God that drew him. But there is another force at work within him. The other force is too enticing for him to resist, "but soon I was dragged away from you by my own weight and in dismay I plunged again into the things of this world. The weight I carried was the habit of the flesh."<sup>15</sup> Nevertheless, God continues to draw Augustine to Himself. He reflects on this Divine grace, "step by step,

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<sup>11</sup> Hazelton, pp. 402-403.

<sup>12</sup> Hazelton, p. 403.

<sup>13</sup> Hazelton, p. 405.

<sup>14</sup> Pine-Coffin, p. 146.

<sup>15</sup> Pine-Coffin, p. 151.

my thoughts moved on from the consideration of material things to the soul."<sup>16</sup> Augustine comes to an important understanding, "if I am to reach him, it must be through my soul."<sup>17</sup>

The second stage is the soul understanding itself.<sup>18</sup> As Augustine allows God to turn him inward, he encounters the pain of self-knowledge. Augustine knows what he will find and for this reason resists the visit with his own soul,

But while he was speaking, O Lord, you were turning me around to look at myself. For I had placed myself behind my own back, refusing to see myself. You were setting me before my own eyes so that I could see how sordid I was, how deformed and squalid, how tainted with ulcers and sores. I saw it all and stood aghast, but there was no place where I could escape from myself. If I tried to turn my eyes away they fell on Ponticianus, still telling his tale, and in this way you brought me face to face with myself once more, forcing me upon my own sight so that I could see my wickedness and loathe it. I had known it all along, but I had always pretended it was something different. I had turned a blind eye and forgotten it.<sup>19</sup>

This is his response to the story of St. Antony. The life of the desert monk leaves a deep impression in his soul. It precipitates the inner encounter that brings Augustine to the edge of conversion, but the resolution awaits a deeper encounter yet. The battle within him only intensifies,

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<sup>16</sup> Pine-Coffin, p. 151.

<sup>17</sup> Pine-Coffin, p. 213.

<sup>18</sup> Hazelton, p. 406.

<sup>19</sup> Pine-Coffin, p. 169.



I probed the hidden depths of my soul and wrung its pitiful secrets from it, and when I mustered them all before the eyes of my heart, a great storm broke within me, bringing with it a great deluge of tears. I stood up and left Alypius so that I might weep and cry to my hearts content, for it occurred to me that tears were best shed in solitude. I moved away far enough to avoid being embarrassed even by his presence.<sup>20</sup>

As Augustine reflects upon his encounters with self-knowledge he is aware that the knowledge comes from a source beyond himself. Augustine's understanding of divine illumination is of particular importance for the journey. Every advance occurs through God's enlightenment of the mind.<sup>21</sup> This reality permeates his spiritual thought and leaves its mark on the thought of many who follow him in the history of Christian spirituality. The soul understanding itself discovers it is aided by a Light both within and without,

I entered, and with the eye of my soul, such as it was, I saw the Light that never changes casting its rays over the same eye of my soul, over my mind. It was not the common light of day . . . What I saw was something quite, quite different from any light we know on earth. It shone above my mind . . . It was above me because it was itself the Light that made me, and I was below because I was made by it. All who know the truth know this Light, and all who know this Light know eternity. It is the Light that charity knows.

Eternal truth, true Love, beloved Eternity—all this, my God you are . . . When first I knew you, you raised me up so that I could see that there was something to be seen, but also that I was not yet able to see it. I gazed on you with eyes too weak to resist the dazzle of your splendour. Your light shone upon me

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<sup>20</sup> Pine-Coffin, p. 177.

<sup>21</sup> Hazelton, p. 406.

in its brilliance, and I thrilled with love and dread alike. I realized that I was far away from you. It was as though I was in a land where all is different from your own and I heard your voice calling from on high, saying, 'I am the food of full-grown men. Grow and you shall feed on me. But you shall not change me into your own substance, as you do with the food of your body. Instead you shall be changed into me'. . . . And, far off, I heard your voice saying 'I am the God who is.' I heard your voice, as we hear voices that speak to our hearts, and at once I had no cause to doubt. I might more easily have doubted that I was alive than that Truth had being. For we catch sight of the Truth, as he is known through his creation.<sup>22</sup>

The third stage of the journey is the soul seeking God.<sup>23</sup> Augustine is on the edge of resolution. Step by step he is brought to this point: the prayers of Monica, the death of a friend, the inner warfare with the flesh, the study of Scripture, the life of St. Antony, and the knowledge of himself are but a few of the steppingstones God uses to enlighten his journey. He is in a garden wrestling with the issue that awaits resolution. God has drawn him to this point. The inner battle is "fierce." He confesses,

I was dying a death that would bring me life . . . no more was required than an act of will. But it must be a resolute and whole-hearted act of the will, not some lame wish which I kept turning over and over in my mind, so that it had to wrestle with itself, part of it trying to rise, part falling to the ground. . . . Yet I did not do it.<sup>24</sup>

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<sup>22</sup> Pine-Coffin, pp. 146-147.

<sup>23</sup> Hazelton, p. 407.

<sup>24</sup> Pine-Coffin, p. 171.

All during this time his heart is saying, 'Let it be now, let it be now!', but he can not make the resolution yet.<sup>25</sup> He weeps bitterly. In his sorrow he hears the voice of a child singing, 'Take it and read, take it and read.'<sup>26</sup> He recalls the story of Antony who, as a result of hearing a verse of Scripture read in church, responds to the call of the Lord by selling his possessions. Augustine hurries to where Alypius sits and picks up his own copy of Paul's Epistles. He opens the book and reads the first passage that meets his eyes,

'Not in revelling and drunkenness, not in lust and wantonness, not in quarrels and rivalries. Rather, arm yourselves with the Lord Jesus Christ; spend no more thought on nature and nature's appetites.' I had no wish to read more and no need to do so. For in an instant, as I came to the end of the sentence, it was as though the light of confidence flooded into my heart and all the darkness of doubt was dispelled.<sup>27</sup>

In the third stage the soul seeks forgiveness, offers confession, and rises to praise. The mind turns from self to God. He becomes the object of the search. Augustine has already received a deep understanding of himself in the second stage. The soul must move beyond self-understanding in order to reach God. This movement represents a longing

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<sup>25</sup> Pine-Coffin, p. 175.

<sup>26</sup> Pine-Coffin, p. 177.

<sup>27</sup> Pine-Coffin, p. 178.

for forgiveness. When the soul encounters God confession occurs, forgiveness follows, and the soul offers praise to God.<sup>28</sup>

The final stage is the soul in union with God.<sup>29</sup> The soul has come home. Augustine confesses, "He is the Life of the life of my soul."<sup>30</sup> After his conversion he reflects to the Lord, "I began to talk to you freely, O Lord my God, my Light, my Wealth, and my Salvation."<sup>31</sup> Augustine relates a mystical encounter with God that he receives while in conversation with his mother. The experience is an example of the depth of his union with God. He writes,

my mother and I were alone, leaning from a window which overlooked the garden in the courtyard of the house where we were staying at Ostia. We were waiting there after our long and tiring journey, away from the crowd, to refresh ourselves before our sea-voyage. I believe that what I am going to tell happened through the secret working of your providence. For we were talking alone together and our conversation was serene and joyful. . . . In the presence of Truth, which is yourself, we were wondering what the eternal life of the saints would be like . . . the flame of love burned stronger in us and raised us higher towards the eternal God . . . Higher still we climbed, thinking and speaking all the while in wonder of all that you have made. . . . At length we came to our own souls and passed beyond them to that place of everlasting plenty . . . And while we spoke of the eternal Wisdom, longing for it and straining for it

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<sup>28</sup> Hazelton, pp. 407-409.

<sup>29</sup> Hazelton, p. 408.

<sup>30</sup> Pine-Coffin, p. 213.

<sup>31</sup> Pine-Coffin, p. 181.

with all the strength of our hearts, for one fleeting instant we reached out and touched it. . . . this single vision entranced and absorbed the one who beheld it and enveloped him in inward joys in such a way that for him life was eternally the same as that instant of understanding for which we had longed so much.<sup>32</sup>

Christ is central in this union with God. He is the pathway and the destination of the journey. Augustine reflects on the preeminence of Christ,

For by your mercy, Lord, from the time when my mother fed me at the breast my infant heart had been suckled dutifully on his name, the name of your Son, my Saviour. Deep inside my heart his name remained, and nothing could entirely captivate me, however learned, however neatly expressed, however true it might be, unless his name were in it.<sup>33</sup>

But there is a true Mediator, whom in your secret mercy you have shown to men. You sent him so that by his example they too might learn humility. He is 'the Mediator between God and men, Jesus Christ, who is a man,' and he appeared on earth between men, who are sinful and mortal, and God, who is immortal and just.<sup>34</sup> It is for Christ that the friend of the Bridegroom longs. . . . He longs for Christ, for he is a member of the Church, the Bride of Christ. His love for Christ is great, for he is the Bridegroom's friend, and his great love is for Christ, not for himself.<sup>35</sup>

The Holy Spirit is no less significant in this journey to God. Augustine makes few references to the Holy Spirit in his Confessions but when he does the statements are important. He makes numerous references to the grace

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<sup>32</sup> Pine-Coffin, pp. 197-198.

<sup>33</sup> Pine-Coffin, p. 59.

<sup>34</sup> Pine-Coffin, pp. 250-251.

<sup>35</sup> Pine-Coffin, p. 320.

and mercy of God in providentially drawing him into union. Likewise, he affirms repeatedly the centrality of Christ in this union with God. Christ is the pathway and the destination. The Holy Spirit, however, enables the movement of the soul to God. The Spirit takes on significance in the concluding sections of the Confessions, in particular, which are devoted to some of Augustine's teachings. He writes,

By your Gift, the Holy Ghost, we are set aflame and born aloft, and the fire within us carries us upward. 'Our hearts are set on an upward journey, as we sing the song of ascents.' It is your fire, your good fire, that sets us aflame and carries us upward.<sup>36</sup>

Finally, this union with God continues to deepen through the enlightenment of the mind. The classic itself is a demonstration of God's ongoing illumination through the indwelling Spirit. The Confessions represent a movement of deepening enlightenment upon the mind of Augustine. The divine illumination that drew him into union with God now deepens in God. This truth emerges clearly in his commentary on Psalm 118,

'God therefore of Himself, because he is the light (John 1:4,9) enlighteneth devoted minds, that they may understand the divine truths which are declared or exhibited . . . God hath created man's mind rational or intellectual, whereby he may take in His light . . . and He so enlighteneth it of Himself that not only these things which are displayed by the truth, but, even truth itself, may be perceived by the mind's eye.'<sup>37</sup>

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<sup>36</sup> Pine-Coffin, P. 317.

<sup>37</sup> Hazelton, p. 406.

### Confession and Journal Keeping

Spiritual disciplines are evident throughout the Confessions. The discipline of confession, of course, is the most prominent. He makes reference to the importance of confession throughout the book and on at least three occasions suggests that the practice is a means of healing to the soul.<sup>38</sup> Further, after his conversion he admits to an ongoing need for confession since total victory over sin is not yet achieved for him.<sup>39</sup> Augustine notes the benefits that he finds in recording his confessions, "by setting them down I fire my own heart and the hearts of my readers with love of you."<sup>40</sup> The record is a continual reminder of the restorative love of God.

### Study of Scripture

A second discipline of importance is the study of Scripture. For Augustine, the value of this practice is in the discovery of "the spiritual meaning of texts."<sup>41</sup> Through his study of certain "books" of Scripture, prior to his conversion, he recalls the "Light" that penetrated into the

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<sup>38</sup> Pine-Coffin, pp. 83, 91, 103.

<sup>39</sup> Pine-Coffin, pp. 234.

<sup>40</sup> Pine-Coffin, p. 253.

<sup>41</sup> Pine-Coffin, p. 116.

eye of his soul, over his mind.<sup>42</sup> The Scriptures receive increasing significance as he approaches his conversion. He discerns the hand of God in the fact that he read the Platonists before "he had been formed in the mold of your Holy Scriptures and had learned to love you through familiarity with them."<sup>43</sup> Consequently, the Platonist teachings helped him understand, when he came to the study of Scripture,

the difference between presumption and confession, between those who see the goal that they must reach, but cannot see the road by which they are to reach it, and those who see the road to that blessed country which is meant to be no mere vision but our home.<sup>44</sup>

The uniqueness of Scripture leads him to read especially the writings of the Apostle Paul.<sup>45</sup> Augustine's determination to study the Scriptures is heightened by Simplicianus who tells the story of how an "old man of great learning" could not submit to Christ until he had made a "painstaking" study of the Holy Scriptures and other Christian literature.<sup>46</sup> While in the garden, grappling with the issue of commitment, a distant child's voice instructs him to read the Scriptures.

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<sup>42</sup> Pine-Coffin, pp. 144-146.

<sup>43</sup> Pine-Coffin, p. 154.

<sup>44</sup> Pine-Coffin, p. 154.

<sup>45</sup> Pine-Coffin, p. 155.

<sup>46</sup> Pine-Coffin, pp. 159-164.



He picks up the text of Paul's Epistles, reads Romans 13:13-14, and is converted.<sup>47</sup> The Scriptures find no less priority after his conversion. He sees an integral relationship between the perfection of God's work and the pages of Scripture when he prays, "O Lord, perfect your work in me. Open to me the pages of your book."<sup>48</sup> His love for the Scriptures intensifies and he longs to understand it, "the message of your Holy Scriptures has set my heart throbbing, O Lord, and with the meagre powers that are mine in this life I struggle hard to understand it."<sup>49</sup> Augustine acknowledges to God,

it is in the Scriptures that you speak to us, teaching us to distinguish between the things that only our minds can know and those that the flesh can perceive, between souls that are wedded to the spirit and those that cling to worldly things, just as we know the difference between day and night.<sup>50</sup>

### Meditation and Worship

The disciplines of meditation and worship had a formative influence on his spiritual life. It appears that these disciplines were effective in his life both before

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<sup>47</sup> Pine-Coffin, pp. 177-178.

<sup>48</sup> Pine-Coffin, p. 254.

<sup>49</sup> Pine-Coffin, p. 281.

<sup>50</sup> Pine-Coffin, p. 325.

and after his conversion. He speaks of these practises with warmth but caution also.

The days were all too short, for I was lost in wonder and joy, meditating upon your far-reaching providence for the salvation of the human race. The tears flowed from me when I heard your hymns and canticles, for the sweet singing of your Church moved me deeply. The music surged in my ears, truth seeped into my heart, and my feelings of devotion overflowed, so that the tears streamed down. But they were tears of gladness. . . . Although I was not yet fired by the warmth of your Spirit, these were stirring times for me as well, for the city was in a state of alarm and excitement. It was then that the practice of singing hymns and psalms was introduced, in keeping with the usage of the Eastern churches, to revive the flagging spirits of the people during their long and cheerless watch. Ever since then the custom has been retained, and the example of Milan has been followed in many other places, in fact in almost every church throughout the world.<sup>51</sup> I admit that I still find some enjoyment in the music of hymns, which are alive with your praises, when I hear them sung by well-trained, melodious voices. . . . But when I remember the tears that I shed on hearing the songs of the Church in the early days, soon after I had recovered my faith, and when I realize that nowadays it is not the singing that moves me but the meaning of the words when they are sung in a clear voice to the most appropriate tune, I again acknowledge the great value of this practice. So I waver between the danger that lies in gratifying the senses and the benefits which, as I know from experience, can accrue from singing. . . . Yet when I find the singing itself more moving than the truth which it conveys, I confess that this is a grievous sin, and at those times I would prefer not to hear the singer.<sup>52</sup>

Augustine knows the formative power of worship from personal experience, especially through the singing of "hymns and psalms." The caution that he presents is the danger that can

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<sup>51</sup> Pine-Coffin, pp. 190-191.

<sup>52</sup> Pine-Coffin, pp. 238-239.

accompany the practice. For him, the practice becomes harmful when the mode of expression takes priority over the truth content of the songs. Before his conversion there is a strong element of sensual gratification that he finds in the singing. After his conversion the practice retains its meaningfulness but he is now aware of its potential danger for him.

### Sacraments

The sacraments of water baptism and the Eucharist are important to Augustine.<sup>53</sup> He believes that God "exercises his power through the ceremonies of the sacraments" and, through them, admits people into His "grace."<sup>54</sup>

### Conclusion

The spiritual disciplines aid the process of divine illumination. They are not the cause of Augustine's enlightenment. He leaves no doubt that the cause is God. Nevertheless, they are the means whereby God brings his wayward servant into union with Him, and subsequently, deepens that union into a "spiritual creation."<sup>55</sup>

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<sup>53</sup> Pine-Coffin, p. 183.

<sup>54</sup> Pine-Coffin, p. 334.

<sup>55</sup> Pine-Coffin, p. 312.

The Rule of St. Benedict

Introduction

Benedict is born into an Italian family in Nursia in 480. He goes to Rome for a liberal education. As a student in Rome he is distressed by the lifestyle of his fellow students. He sees them destroying their lives through corrupt living. He is concerned that the pursuit of worldly learning might eventually destroy him. In response he deserts his studies, leaves his home and heritage, and enters "upon the single-minded quest for God."<sup>56</sup> He adopts a life of solitude and prayer. His home becomes a cave. But it is not long before people begin to seek him for spiritual counsel. A group of monks approach him with a request that Benedict be their abbot. He warns them that it will be a difficult way of life. They persist and he consents. The discipline of Benedict is too much for the monks. They attempt to poison him but fail. Benedict's influence spreads and many disciples gather around him as they seek guidance in their quest for God. He divides the monks into communities and soon there are twelve such communities. Benedict devotes the remainder of his life to directing the monks in these

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<sup>56</sup> Anthony C. Meisel and M.L. del Mastro, trans., The Rule of St. Benedict (Garden City: Image Books, Division of Doubleday & Company, 1975), p. 24.

monasteries. He dies in 547, the victim of a fever. But his influence continues through The Rule of St. Benedict.<sup>57</sup>

Benedict's Rule makes a profound contribution to Western monasticism. In essence, "monasticism is the quest for union with God through prayer, penance and separation from the world, pursued by men sharing a communal life."<sup>58</sup> The Christian monastic movement prospers for a thousand years. Monasteries produce mystics and miracle workers. Members grow in holiness in the context of communal life. Monasteries become centers of spiritual guidance for the monks as well as the lay people from the surrounding communities. Christian monasticism enjoys a "rich and varied" influence,

theology, philosophy, art, architecture, music, science, history - all were marked and some were shaped by the contributions of the monks. Christian monasteries assisted in the growth and protection of the Church, nurtured and preserved art and learning when these were threatened with destruction, and fostered developments in agronomy and the practical arts. In the process monasticism became a politically potent, intellectually vibrant and artistically rich force which transformed Western civilization.<sup>59</sup>

The "monastic ideal" leaves an indelible mark on Western civilization. Furthermore, it has a transformative influence on each person in the community who upholds the ideal with

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<sup>57</sup> Meisel, pp. 25-28.

<sup>58</sup> Meisel, p. 10.

<sup>59</sup> Meisel, p. 9.

"fierce single-mindedness." Each monk desires "union with God." Every activity is pursued with this goal in mind. The goal of union relates intimately to "growth in virtue." Material gain is unimportant. A person's "union with God" is all important. The goal is pursued in community. In the context of this monastic life Benedict provides an approach to community life with the common goal of union with God. Benedict's Rule is one of the most valuable contributions to monasticism.<sup>60</sup> For his Rule he drew from both "Eastern and Western traditions of asceticism and reshaped them into a new creation."<sup>61</sup>

### Ladder of Humility

Although Benedict's Rule focuses on the formative disciplines that aid God in the transformation of persons, he does provide glimpses into the work of God within each person. Benedict's goal of perfection is seen in terms of growth in humility,

if we wish to reach the highest peak of humility and soon arrive at the heavenly heights, we must, by our good deeds, set up a ladder like Jacob's, upon which he saw Angel's climbing up and down. Without doubt, we should understand that climbing as showing us that we go up by humbling ourselves and down by praising ourselves. The ladder represents our life in the temporal world; the Lord has erected it for those of us possessing humility. We may think of the sides of the ladder as our

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<sup>60</sup> Meisel, pp. 9-11.

<sup>61</sup> Meisel, p. 28.

body and soul, the rungs as the steps of humility and discipline we must climb in our religious vocation. The first step of humility is taken when a man obeys all of God's commandments-never ignoring them, and fearing God in his heart. . . . The second step of humility is reached when a man, not loving his own will, does not bother to please himself, but follows the injunction of the Lord: 'I came not to do my own will, but the will of Him who sent me' (Jn. 6:38). . . . The third step of humility is attained when a man, from love of God, obediently submits to a superior in imitation of the Lord. . . . The fourth step of humility is reached when a man, in obedience, patiently and quietly puts up with everything inflicted on him. . . . The fifth step of humility is achieved when a monk, by humble confession, discloses to his abbot all the evil thoughts in his heart and evil acts he has carried out. . . . The sixth step of humility is reached when a monk contentedly accepts all that is crude and harsh and thinks himself a poor and worthless workman in his appointed tasks. . . . The seventh step of humility is attained when a man not only confesses that he is an inferior and common wretch but believes it in the depths of his heart. . . . The eighth step of humility is reached when a monk only does that which the common rule of the monastery or the example of his elders demands. The ninth step of humility is achieved when a monk, practicing silence, only speaks when asked a question, for, 'In many words you shall not avoid sin' (Prov. 10:19). And, 'A talkative man shall not prosper upon the earth' (Ps. 140:11). The tenth step of humility is reached when a man restrains himself from laughter and frivolity, for 'The fool lifts his voice in laughter' (Eccles. 21:23). The eleventh step of humility is arrived at when a monk speaks gently, without jests, simply, seriously, tersely, rationally and softly. 'A wise man is known by few words' (Prov. 10:14). The twelfth step of humility is reached when a monk shows humility in his heart and in his appearance and actions. . . . When a monk has climbed all twelve steps, he will find that perfect love of God which casts out fear, by means of which everything he had observed anxiously before will now appear simple and natural. He will no longer act out of the fear of Hell, but for the love of Christ, out of good habits and with a pleasure derived of virtue. The Lord, through the Holy Spirit, will show this to His servant, cleansed of sin and vice.<sup>62</sup>

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<sup>62</sup> Meisel, pp.56-61.

It is important to note that Benedict cites Scripture to support these twelve steps leading to God's perfect love. The desire to be Biblical in his approach is evident throughout the Rule. The author perceives that this movement toward God comes through the "labor of obedience" in which a monk lays aside his "own will."<sup>63</sup> Benedict believes that some things are possible by means of nature alone, but a time comes when grace must be summoned, "and that which is less possible to us in nature, let us ask of God-to command the aid of His grace to help us."<sup>64</sup> This statement expresses the synergism, man cooperating with God, that characterizes his approach to the transformation of life.

#### Opus Dei: Work of God

The "opus Dei" means "work of God" which later becomes known as the "Divine Office."<sup>65</sup> Benedictine life evolves around the opus Dei which consists of "eight periods of formal, oral, communal prayer spaced throughout the day and night. Psalms, hymns and readings made up the bulk of each period of prayer or Hour (hora)."<sup>66</sup> The chanting of Psalms is primary in the Divine Office, "all 150 Psalms must be

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<sup>63</sup> Meisel, p.43.

<sup>64</sup> Meisel, p. 45.

<sup>65</sup> Meisel, p. 110.

<sup>66</sup> Meisel, p. 110.



chanted during the week so that on Sunday Matins the series may start afresh."<sup>67</sup> In the opus Dei one is truly active in the service of God. God is present. The service of worship is to Him. Everything is performed in His presence. He is everywhere.<sup>68</sup>

### Spiritual Study

A monk's responsibility in seeking God does not end with the Divine Office. Spiritual study is a second element of Benedictine life. Community worship prepares the way for silent prayer. The monks are expected to read and study the Scriptures as well as the Desert Fathers. They are to study whatever encourages them toward growth in "virtue," "prayer," "self-knowledge," "understanding the mysteries of God," and "union with Christ."<sup>69</sup> Benedict stresses that perfection is not found in the Rule alone. Its observance in a monastery setting assists the religious in knowing if they have made "some progress in pursuit of virtue" but for "those who are hurrying to attain a truly holy life, there are the works of the Holy Fathers" and "these will lead a man to heights of perfection . . . the Bible . . . the Collations, Institutes, Lives of the Saints, of the Holy Fathers, and the Rule of St.

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<sup>67</sup> Meisel, p. 68.

<sup>68</sup> Meisel, pp. 68-69.

<sup>69</sup> Meisel, p.31.

Basil."<sup>70</sup> Jean Leclercq in his classic study of monasticism, The Love of Learning and the Desire for God, observes,

the monks did not acquire their religious formation in a school, under a scholastic, by means of quaestio, but individually, under the guidance of an abbot, a spiritual father, through the reading of the Bible and the Fathers, within the liturgical framework of the monastic life.<sup>71</sup>

### Communal Work

The third element of Benedictine life is communal work. The "opus Dei" is "counterpointed by communal work."<sup>72</sup> Although the opus Dei is the "highest expression" of communal life it is combined with the important discipline of work. The integration of prayer and work offers a "whole and healing life rhythm."<sup>73</sup> The importance of work for Benedict is his belief that, "Idleness is an enemy of the soul. Therefore, the brothers should be occupied according to schedule in either manual labor or holy reading."<sup>74</sup> Each person is assigned a manual responsibility in the community and that task is carried out without complaint. Further, each person is expected to perform many "good works" in the

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<sup>70</sup> Meisel, p. 106.

<sup>71</sup> Jean Leclercq, The Love of Learning and the Desire for God (New York: Fordham University Press, 1982), p. 2.

<sup>72</sup> Meisel, p. 31.

<sup>73</sup> Meisel, p. 31.

<sup>74</sup> Meisel, p. 86.

monastery. Benedict provides a list of seventy-two "instruments of good works" which he describes as the "tools of our spiritual craft" and adds that "the workshop in which we must diligently perform all these things is the seclusion of the monastery and our stability in the community."<sup>75</sup>

### Vow of Stability

A fourth element of Benedictine life is the "vow of stability." This is a crucial element in Benedict's understanding of growth to perfection because of his view of obedience, "The service of obedience is to be shown to all . . . for by this road of obedience they shall travel to find God."<sup>76</sup> Since obedience is practiced and monitored most effectively in community, a monk's lifelong presence in such a community enhances the possibility of finding union with God,

by the vow of stability Benedict had brought mobility-the physical expression of a man's pride, independence and self-will-under the healing influence of obedience. The course of perfection, as Benedict saw it, could only be completed successfully if self-will were annihilated and replaced by the Divine will. To this end, stability proved a remarkably effective means.<sup>77</sup>

The "vow of stability" is a necessary condition for monastic

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<sup>75</sup> Meisel, pp. 52-54.

<sup>76</sup> Meisel, p. 105.

<sup>77</sup> Meisel, p. 32.

life. In the vow the monk promises to remain within the physical boundaries of the monastery for life. Such a vow benefits both the individual and the community. For the individual, it offers "spiritual 'roots' and a family of brothers" while the community is assured a "relatively fixed population" living under a common rule in their journey toward union with God.<sup>78</sup>

### Lectio Divina

In formulating the Rule, Benedict makes liberal use of St. John Cassian's Institutes. He encourages the monks to read the Institutes for themselves.<sup>79</sup> In the "Second Conference" of the Institutes Cassian writes about a "formula" for prayer that comes to be known as "lectio divina."<sup>80</sup> There are four aspects to this form of prayer: "lectio," "meditatio," "oratio" and "contemplatio." Lectio refers to the reception of a word of revelation by whatever vehicle it may come. The reading of the Scriptures is of primary importance in lectio. It is possible also to receive this word through the word of others, through reading, and especially through the liturgy of the Word. It may come

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<sup>78</sup> Meisel, pp. 32, 111.

<sup>79</sup> Meisel, p. 106.

<sup>80</sup> M. Basil Pennington, Centering Prayer (Garden City: Image Books, Division of Doubleday & Company, 1982), pp. 26-30.

by means of homilies, sharing with others, example of others, art or nature. All of life is a vehicle for the reception of a word of revelation. Meditatio naturally follows lectio. Meditatio is a repetition of a word of revelation. It may be a single word, a phrase, or a sentence that is quietly repeated over and over again with the use of the lips. The Desert Fathers liked to use the image of the cow to describe the process of meditatio. A cow fills its stomach with food and then settles down quietly to chew it. Through the process of regurgitation the cow reworks what it has received moving its lips in the process. In this manner a cow transforms its food into rich and creamy milk. Similarly, a word of revelation passes from the lips into the mind and then down into the heart through constant repetition. The process effects a loving, faith-filled response in the one involved in meditatio. It changes an intellectual assent into a real assent. Now oratio enters the process. The whole person responds affirmatively to the reality. As meditatio on the word of revelation continues one's response deepens until the significance of the word of revelation is more fully perceived. The response is one of gratitude, love and prayer. This is oratio. The response continues to grow as one continues to nourish on the word of revelation. The nourishment comes from illuminating grace. The reality of the word of revelation becomes so real, and God Himself

becomes so real, that a word or movement of the heart is no longer adequate. The person arrives at contemplatio. The person's whole being says "Yes" to the word of revelation and to God. The whole process is a gift from the God of Light.<sup>81</sup> It is probable that the chanting of the Psalms in the Divine Office is related closely to the lectio divina.

### Conclusion

Benedict's Rule proposes a perspective of spiritual transformation as growth in the stages of humility. For Benedict, humility is "openness to grace, perfect disposability to the divine will" which becomes "the mother of perfection itself, that is, of the flowering of true charity."<sup>82</sup> The movement through the stages of humility is nurtured by the Divine Office, spiritual study, communal work and the vow of stability.

### The Soul's Journey into God

#### Introduction

Bonaventure is born in Italy about 1217. St. Francis is alive at the time of his birth and the Franciscan Order is in its early development and is flourishing. St. Francis dies

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<sup>81</sup> Pennington, pp. 30-32.

<sup>82</sup> Louis Bouyer, ed., A History of Christian Spirituality, 3 vols. (New York: The Seabury Press, 1963), 1:517.

in 1226 while Bonaventure is still a youth. However, before his death Francis founds a new religious order based on his own rule of life reflecting his own understanding of the Gospel. Pope Innocent III approves the new order. It grows rapidly, attracting people from many areas and walks of life.<sup>83</sup>

At age seventeen Bonaventure studies arts at the University of Paris. While in Paris, Bonaventure is introduced to the Franciscan Order. He enters the Order in 1243 attracted by the "simplicity of Francis." In 1257 he receives the appointment of Minister General of the Franciscan Order, a position he holds for seventeen years, during which time he makes a profound contribution. He wrote The Triple Way which develops the three stages of spiritual growth: purgation, illumination and perfection (or union). Many of his writings follow this three-fold dynamic. He wrote many other treatises, but his spiritual masterpiece is The Soul's Journey into God, which represents the best of Christian spirituality in medieval times. The classic takes us to the heart of Franciscan spirituality from the perspective of Bonaventure.<sup>84</sup>

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<sup>83</sup> Ewart Cousins, trans., Bonaventure: The Soul's Journey into God - The Tree of Life - The Life of St. Francis, editor-in-chief, Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1978), pp. 2-3.

<sup>84</sup> Cousins, pp. 4-16.

### Stages of Ascent

The classic is based on a vision that comes to Bonaventure while in solitude,

I withdrew to Mount La Verna, seeking a place of quiet . . . While I was there reflecting on various ways by which the soul ascends to God, there came to my mind . . . the miracle which had occurred to blessed Francis in this very place: the vision of a winged seraph in the form of the Crucified. While reflecting on this, I saw at once that this vision represented our father's rapture in contemplation and the road by which this rapture is reached.

The six wings of the seraph can rightly be taken to symbolize the six levels of illumination by which, as if by steps or stages, the soul can pass over to peace through ecstatic elevations of Christian wisdom.<sup>85</sup>

The interpretation of the vision leads him to believe that there are six stages in the soul's ascent to God. A central concept in Bonaventure's understanding of the nature of this movement is that of contemplation. The word 'contemplating' is derived from the root word 'speculum' which in Latin means 'mirror.'<sup>86</sup> In Bonaventure's spiritual thought "the physical universe and the soul are seen as mirrors reflecting God and as rungs in a ladder leading to God."<sup>87</sup> Contemplation, therefore, is the concentration of the mind on the mirror of nature or the soul leading to God Himself.

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<sup>85</sup> Cousins, p. 54.

<sup>86</sup> Cousins, p. 59.

<sup>87</sup> Cousins, p. 13.



There are three divisions of movement in the six stages of the soul's journey into God. The three divisions are nature, the soul, and God. The first division is nature. The author likens this division to the outer court in the temple. The focus of contemplation is outside oneself through God's footprints ("vestiges") in creation. There are two stages in this division. The first stage is contemplating God in the universe. The second stage is contemplating God in the sense world. The second division is the soul. He likens this division to the sanctuary of the temple. The focus of contemplation is inside oneself through God's image in the soul. There are two stages in this division also. The third stage is contemplating God through His image in the soul. The fourth stage is contemplating God through Christ's mediation. The final division is God Himself. Bonaventure likens this division to the Holy of Holies in the temple. The focus of contemplation is above oneself in God Himself through the illumination of the mind. There are three stages here. The fifth stage is contemplating the attributes of God. The sixth stage is contemplating the Trinity. The seventh stage is perfection or union with God.<sup>88</sup> The stages of ascent into God correspond to the "powers of the soul,"

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<sup>88</sup> Cousins, pp. 58-94.

Just as there are six stages in the ascent into God, there are six stages in the powers of the soul, through which we ascend from the lowest to the highest, from the exterior to the interior, from the temporal to the eternal. These are the senses, imagination, reason, understanding, intelligence, and the summit of the mind or the spark of conscience. We have these stages implanted in us by nature, deformed by sin and reformed by grace.<sup>89</sup>

Contemplation in the first stage is a reflection on creation in terms of the "origin," "magnitude," "multitude," "beauty," "fulness," "activity," and "order" of all created things.<sup>90</sup> The second stage is a reflection on the outer world as it enters the soul through the five senses of "sight," "touch," "taste," "sound," and "smell."<sup>91</sup> The third stage leads us to reenter "into ourselves, that is, into our mind, where the divine image shines forth" through the capacities of "memory," "intellect," and "choice."<sup>92</sup> In the fourth stage a person needs divine aid through Christ the Mediator. No person can ascend to God unless there is first a descent into the "heart through grace" in which the spirit is "purified, illumined and perfected." The journey can not proceed until the soul is clothed with these three "theological virtues." The spirit is made "hierarchical"

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<sup>89</sup> Cousins, p. 62.

<sup>90</sup> Cousins, p. 65-68.

<sup>91</sup> Cousins, pp. 70.

<sup>92</sup> Cousins, p. 83.

through the three virtues of purification, illumination and perfection. At this stage the soul, through Christ, becomes "a temple of the Holy Spirit, grounded on faith, built up by hope and dedicated to God by holiness of mind and body."<sup>93</sup> In the fifth stage a person's gaze is fixed on the attributes of God. Here Bonaventure reveals his Augustinian influence by stating that this gaze is possible "through the light which shines upon our minds, which is the light of Eternal Truth."<sup>94</sup> The sixth stage is a contemplation of the Trinity in the Father, Son and Holy Spirit. Contemplation on "the superwonderful union of God and man in the unity of the Person of Christ" is of particular importance in this stage because a person reaches the "perfection of the mind's illumination" through contemplation of "Christ the Son of God."<sup>95</sup> In the final stage the soul passes over into mystical union with God. Bonaventure describes the passing over in these terms,

In this passing over, Christ is the 'way and the door;' Christ is the ladder and the vehicle . . . In this passing over, if it is to be perfect, all intellectual activities must be left behind and the height of our affection must be totally transferred and transformed into God. This, however, is mystical and most secret, which 'no one knows except him who receives it,' no one receives except him who desires it, and no

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<sup>93</sup> Cousins, pp. 88-93.

<sup>94</sup> Cousins, p. 94.

<sup>95</sup> Cousins, pp. 106-109.

one desires except him who is inflamed in his very marrow by the fire of the Holy Spirit whom Christ sent into the world. And therefore the Apostle says that this mystical wisdom is revealed by the Holy Spirit. . . . saying with Dionysius to God the Trinity: 'Trinity . . . direct us into . . . new, absolute and unchangeable mysteries of theology . . . in the superluminous darkness of a silence teaching secretly in the utmost obscurity which is supermanifest--a darkness which is super-resplendent . . . leave behind your senses and intellectual activities . . . leaving behind all things and freed from all things, you will ascend to the superessential ray of the divine darkness.' But if you wish to know how these things come about, ask grace not instruction, desire not understanding, the groaning of prayer not diligent reading, the Spouse not the teacher, God not man, darkness not clarity, not light but the fire that totally inflames and carries us into God by ecstatic unctions and burning affections. This fire is God . . . and Christ enkindles it in the heat of his burning passion.<sup>96</sup>

### Seeking Grace

No "interior progress" is possible unless "accompanied by Divine aid" and "Divine aid is available to those who seek it from their hearts."<sup>97</sup> Contemplation, of course, is the formative activity in all the stages but it is helpless without Divine aid. This brings us to the importance of prayer in the spiritual thought of Bonaventure, "Prayer . . . is the mother and source of the ascent. . . . By praying . . . we receive light to discern the steps of the ascent into God."<sup>98</sup> But prayer is not the only means of seeking grace

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<sup>96</sup> Cousins, pp. 111-115.

<sup>97</sup> Cousins, p. 59.

<sup>98</sup> Cousins, p. 60.

for the ascent. Bonaventure adds meditation and a holy life to prayer and contemplation in seeking grace for the journey,

by praying, to receive restoring grace; by a good life to receive purifying justice; by meditating to receive illuminating knowledge; and by contemplating, to receive perfecting wisdom. Just as no one comes to wisdom except through grace, justice and knowledge, so no one comes to contemplation except by penetrating meditation, a holy life and devout prayer. Since grace is the foundation of the rectitude of the will and of the penetrating light of reason, we must first pray, then live holy lives and thirdly concentrate our attention upon the reflections of truth. By concentrating there, we must ascend step by step until we reach the height of the mountain 'where the God of gods is seen in Sion (Ps. 83:8).'

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Seeking grace through Scripture receives striking significance in the fourth stage which seems to be the pivotal stage in the entire process. In this stage it is essential that each seeker be clothed with the three "theological virtues" of purification, illumination and perfection (or union). Scripture teaches and effects this process,

By Scripture we are taught that we should be purged, illumined and perfected according to the threefold law handed down in it: the law of nature, of Scripture and of grace; or rather according to its three principal parts: the law of Moses which purifies, prophetic revelation which illumines, and the gospel teaching which perfects; or especially, according to its threefold spiritual meaning: the tropological, which purifies one for an upright life; the allegorical, which illumines one for clarity of understanding; and the analogical, which perfects through spiritual ecstasies and sweet perceptions of wisdom. This takes place through the three previously mentioned theological virtues and the spiritual senses which have been

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<sup>99</sup> Cousins, p. 63.

reformed and the three abovementioned ecstatic stages and hierarchical acts of the soul, by which our soul enters back into its interior, there to behold God 'in the splendor of the saints (Ps. 109:3).'<sup>100</sup>

## Conclusion

The Soul's Journey into God is a superb example of the integration of theology and spirituality. The treatise points to the influences of Francis, Augustine and Dionysius on the thought of Bonaventure. There is a clear progression in the ascent of the soul into God. The journey of the soul is aided by reforming grace. The person who receives this grace is one who seeks after it. A person seeks grace through prayer, meditation, holy living and Scripture. These means of receiving God's grace are fused into the work of contemplation which is the formative activity for each stage of the ascent into union with God.

## The Cloud of Unknowing

### Introduction

The Cloud of Unknowing is a fourteenth-century spiritual classic written anonymously. We know only that the author is a mystical theologian and a spiritual director of persons. The author's concern for the spiritual life appears to be the motive for the writing of the book. The author writes in the

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<sup>100</sup> Cousins, pp. 91-92.

tradition of Western spirituality.<sup>101</sup> One evident influence upon the author is the writing of Dionysius in Mystical Theology. Dionysius teaches that,

'there are two ways a man can know God: one is the way of reason . . . the other is the way of mystical contemplation . . . Rational knowledge of God is obtained through speculative theology and philosophy; but mystical knowledge is greatly superior to this, giving a knowledge of God that is intuitive and ineffable. Hence, it is called 'mystical' or 'hidden'.'<sup>102</sup>

The author develops the latter way of knowledge through mystical contemplation.

### Two Ways of Life

The author perceives that there are two ways of life as exemplified through the lives of Mary and Martha. In the biblical account the Lord and His disciples visit the home of Mary and Martha (Luke 10:38-42). Mary's priority during that visit is to be in the presence of the Lord. Martha's priority, on the other hand, is to serve their guests. Martha asks Jesus to compel Mary to help her with serving their visitors. Jesus gives Martha a mild rebuke for her request. He declares that Mary has chosen what is best. The author suggests that Martha represents the active life and

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<sup>101</sup> William Johnson, ed., The Cloud of Unknowing (Garden City: Image Books, Division of Doubleday & Company, 1973), p. 7.

<sup>102</sup> Johnson, p. 25.

Mary the contemplative life.<sup>103</sup> But within these two lifestyles there are three "ascending stages,"

The first stage is the good and upright Christian life in which love is predominantly active in the corporal works of mercy. In the second, a person begins to meditate on spiritual truths regarding his own sinfulness, the Passion of Christ, and the joys of eternity. The first way is good but the second is better, for here the active and contemplative life begin to converge. They merge in a sort of spiritual kinship, becoming sisters like Martha and Mary. This is as far as an active person may advance in contemplation except for the occasional intervention of special grace. And to this middle ground a contemplative may return-but no farther-to take up some activity. He should not do so, however, except on rare occasions and at the demand of great need.

In the third stage a person enters the dark cloud of unknowing where in secret and alone he centers all his love on God. The first stage is good, the second is better, but the third is best of all. This is the best part belonging to Mary.

The first and second parts are good and holy but they will cease with the passing of this mortal life. . . . If God is calling you to the third part, reach out for it; work for it with all your heart. It shall never be taken from you, for it will never end. Though it begins on earth, it is eternal.

Let the words of the Lord be our reply to active persons who complain about us. Let him speak for us as he did for Mary when he said, 'Martha, Martha.' He is saying, 'Listen, all you who live the active life. Be diligent in the works of the first or second parts, working now in one, now in another. Or if you are so inclined, courageously undertake both together. But do not interfere with my contemplative friends, for you do not understand what afflicts them. Leave them in peace. Do not begrudge them the leisure of the third and best part which is Mary's.'<sup>104</sup>

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<sup>103</sup> Johnson, pp. 71-72.

<sup>104</sup> Johnson, pp. 76-77.



### Contemplative Prayer

As one undertakes "the contemplative work of love" one encounters two clouds: the "cloud of unknowing" and the "cloud of forgetting." The cloud of unknowing is above you, between you and God. The presence of this cloud may make one feel that God is absent but this is not the case.<sup>105</sup> The author counsels,

in the beginning it is usual to feel nothing but a kind of darkness about your mind, or as it were, a cloud of unknowing. You will seem to know nothing and to feel nothing except a naked intent toward God in the depths of your being.<sup>106</sup>

The writer offers specific guidance for a proper response in the presence of this cloud. The "contemplative work of the spirit" calls us to return often to "this darkness and this cloud." We are to approach this cloud with a special intent,

lift your heart up to the Lord, with a gentle stirring of love desiring him for his own sake and not for his gifts. Center all your attention and desire on him and let this be the sole concern of your mind and heart. . . . diligently persevere until you feel joy in it. . . . learn to be at home in this darkness. Return to it as often as you can, letting your spirit cry out to him whom you love. For if, in this life, you hope to feel and see God as he is in himself it must be within this darkness and this cloud. But if you strive to fix your love on him forgetting all else, which is the work of contemplation I have urged you to begin, I am confident

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<sup>105</sup> Johnson, p. 53.

<sup>106</sup> Johnson, pp. 48-49.

that God in his goodness will bring you to a deep experience of himself.<sup>107</sup>

Let your longing relentlessly beat upon the cloud of unknowing that lies between you and your God. Pierce that cloud with the keen shaft of your love, spurn the thought of anything less than God, and do not give up this work for anything. For the contemplative work of love by itself will eventually heal you of all the roots of sin.<sup>108</sup>

The cloud of forgetting is important also in the work of contemplative prayer. This cloud is beneath the person and therefore positioned between the contemplative and all created things. The "contemplative work of love" calls each seeker to forget all created things, circumstances and activities without exception. They must be placed beneath the cloud of forgetting. All these distractions must be set aside. The author declares "that everything you dwell upon during this work becomes an obstacle to union with God."<sup>109</sup>

The author provides definitions that are instructive for understanding his work. He affectionately describes contemplative prayer as a "work of love." It is helpful to understanding the author's meaning of "love." The writer means a "radical personal commitment to God" which "implies that your will is harmoniously attuned to his in an abiding contentedness and enthusiasm for all he does."<sup>110</sup>

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<sup>107</sup> Johnson, pp. 48-49.

<sup>108</sup> Johnson, pp. 63-64.

<sup>109</sup> Johnson, pp. 53-54.

<sup>110</sup> Johnson, p. 111.

Prayer is a "conscious openness to God full of the desire to grow in goodness and overcome evil."<sup>111</sup> The "stirring" of the heart in love toward God is "better expressed as a sudden transformation than a motion."<sup>112</sup> Sin is a "lump . . . a formless mass" in a person which is "the root and pain of original sin."<sup>113</sup> Sin is "part and parcel of your very being and something that separates you from God."<sup>114</sup> The "will" is "your principal spiritual faculty" which "needs only this brief fraction of a moment to move toward the object of its desire."<sup>115</sup> Finally, the work of contemplative prayer is a "gift" or "grace" from God meaning that it is "wholly gratuitous. No one can earn it. It is in the nature of this gift that one who receives it receives also the aptitude for it."<sup>116</sup>

### Interiorization

The author of The Cloud of Unknowing describes interiorization as the "efficacy of one little interior word . . . surging up from the depths of a man's spirit, the

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<sup>111</sup> Johnson, p. 98.

<sup>112</sup> Johnson, p. 126.

<sup>113</sup> Johnson, pp. 137-138.

<sup>114</sup> Johnson, p. 102.

<sup>115</sup> Johnson, p. 49.

<sup>116</sup> Johnson, p. 91.

expression of his whole being."<sup>117</sup> Contemplative prayer leads to the interiorization of the experience of God. In fact, it is imperative that a person "understand how to work interiorly" in order to prevent the breakdown of the work of contemplative prayer in a seeker's life.<sup>118</sup> This classic is not written for beginners but for the "mature in Christ," those who are committed to following Christ into the "inmost depths of contemplation."<sup>119</sup> The beginner does not know how to work interiorly. This interior work involves knowing how to make words "wholly interior."<sup>120</sup> It involves learning how,

to gather all your desire into one simple word that the mind can easily retain . . . A one-syllable word such as 'God' or 'love' is best. But choose one that is meaningful to you. Then fix it in your mind so that it will remain there come what may. This word will be your defense in conflict and in peace. Use it to beat on the cloud of darkness above you and to subdue all distractions, consigning them to the cloud of forgetting beneath you.<sup>121</sup>

The author wants to impress us with the fact that the interior movement of contemplative prayer is a work of grace. Grace is the transforming power in this work, "When grace

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<sup>117</sup> Johnson, p. 96.

<sup>118</sup> Johnson, p. 114.

<sup>119</sup> Johnson, p. 43.

<sup>120</sup> Johnson, p. 99.

<sup>121</sup> Johnson, p. 56.

draws a man to contemplation it seems to transfigure him . . . His whole personality becomes . . . attractive . . . people are . . . strengthened by the sense of God he radiates."<sup>122</sup> This does not negate our personal responsibility in "nourishing" grace for "when grace awakens in a man's spirit he must do his part to respond."<sup>123</sup>

There are several spiritual disciplines that can enhance the interior work of contemplative prayer. "Study, Reflection, and Prayer" (or "reading, thinking, and praying") are beneficial especially if they focus on the word of God. According to the author, "God's word, written or spoken, is like a mirror" but "reading or hearing the word of God must precede pondering it and without time given to serious reflection there will be no genuine prayer."<sup>124</sup> The contemplative person has the deepest respect for the liturgy also and is faithful in its celebration. Such a person may practice vocal prayer as well but the contemplative rarely prays with words and then only with a few. The author reasons that a "simple prayer bursting from the depths of your spirit touches the heart of . . . God" more effectively

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<sup>122</sup> Johnson, p. 117.

<sup>123</sup> Johnson, p. 84.

<sup>124</sup> Johnson, pp. 92-93.

than a long prayer "because it is the prayer of a man's whole being."<sup>125</sup> This is the work of interiorization.

### Growth in Virtue

The "work of contemplative love" leaves its imprint upon the character of a person. It heals "all the roots of sin." It "nurtures practical goodness" free from wrong motives. It calls for growth in "true self-knowledge" and "perfect humility."<sup>126</sup> There is growth in virtue because the goal of this contemplative work is union with God,

you have transcended yourself, becoming almost divine, because you have gained by grace what is impossible to you by nature, for this union with God in spirit, in love, and in oneness of desire is the gift of grace. Almost divine—yes, you and God are so one that you . . . may in a sense truly be called divine. . . . Yet, though you are truly one with him through grace, you remain less than him by nature.<sup>127</sup>

### Conclusion

Although Christ is seldom mentioned He is at the center of contemplative prayer. Mary is the role model for all contemplatives because of her desire to be in the presence of Jesus. She chose what is best. It is the author's hope that we will choose likewise. The Cloud of Unknowing is a journey to God that is, at times, breath-taking in its spiritual

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<sup>125</sup> Johnson, pp. 95-96.

<sup>126</sup> Johnson, pp. 64, 66.

<sup>127</sup> Johnson, p. 135.

depth. The author's own description of the contemplative journey says it best, "it is not a work of the flesh but an interior vital adventure pursued in the Spirit."<sup>128</sup>

### The Imitation of Christ

#### Introduction

Thomas a Kempis, a Dutchman, is born in 1380 and dies in 1571. He writes in the tradition of Gerard Groote, another Dutchman, who is the originator of the "Devotio moderna."<sup>129</sup> Groote and his followers devote themselves to "exercises of prayer and the copying of spiritual books." In 1381 Groote forms a "community of copyists" and three years later establishes a religious community known as the "Brethren of the Common Life." In 1395 they become a religious order and by 1464 expand to eighty-two monasteries. In its early years the movement grows rapidly.<sup>130</sup> The rise of the Devotio Moderna should be seen in its historical context. The fourteenth century

witnessed a rich flowering of mysticism . . . particularly with the writings of Meister Eckhart, Jan Ruysbroeck, John Tauler, and Henry Suso. However, the excessive speculation of later developments produced a strong reaction, and this reaction was evident in

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<sup>128</sup> Johnson, p. 122.

<sup>129</sup> Urban T. Holmes, III, A History of Christian Spirituality (New York: The Seabury Press, 1980), pp. 84-85.

<sup>130</sup> Charles J. Healey, "The Imitation of Christ Revisited," Review for Religious, 36 (July 1977): 550.

the writers of the Devotio Moderna school. There developed here a practical, empirical spirituality that was marked by a strong return to affective piety. The writings of the Devotio Moderna school were collections of pious upliftings expressed in detached sentences and spiritual maxims, rather than in any systematic treatises on spirituality. Thus, very little attention is given to doctrinal considerations. The primary aim was to respond to the needs of those seeking a fuller interior life by stirring up an ardent desire for the following of Christ.<sup>131</sup>

Thomas attaches himself to "The Brothers of the Common Life." In 1413, at thirty-three years of age, he receives his ordination into the priesthood. Around 1427 Thomas writes The Imitation of Christ.<sup>132</sup>

### True Perfection

Thomas understands perfection as "a perfect denying and a complete forsaking" of oneself.<sup>133</sup> It does not consist of mystical contemplation. It entails a perfect self-denial. More specifically, it means that a person's heart is wholly dedicated to God and that this dedication involves a complete yielding of one's will to Him. It is to live at all times "in His love."<sup>134</sup> This love is a transforming dynamic,

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<sup>131</sup> Healey, pp. 550-551.

<sup>132</sup> Harold C. Gardiner, ed., The Imitation of Christ, by Thomas a Kempis (Garden City: Image Books, Division of Doubleday & Company, 1955), p. 7.

<sup>133</sup> Gardiner, p. 162.

<sup>134</sup> Gardiner, p. 143.



The noble love of Jesus perfectly imprinted in man's soul makes a man do great things, and stirs him always to desire perfection and to grow more and more in grace and goodness.<sup>135</sup>

Thomas sees this dynamic power of love in contrast to a person's self-seeking, "Whenever a man seeks himself he falls from love."<sup>136</sup>

A common misconception of The Imitation of Christ is that perfection is found in external attempts to imitate the life of Christ without the internal reality that makes it possible. Thomas teaches that the transformation of the interior life is a vital prerequisite to living like Christ. He writes often about this interior dimension,

The kingdom of God is within you, says Christ, our Saviour. . . . The kingdom of God is peace and joy in the Holy Spirit . . . Our Lord Jesus Christ will come to you and will show you His consolations, if you will make ready for Him a dwelling place within. . . . There are between Almighty God and a devout soul many spiritual visitings, sweet inward conversations, great gifts of grace, many consolations, much heavenly peace, and wondrous familiarity of the blessed presence of God.<sup>137</sup>

### Alternation of Grace

Thomas exhorts the devout to understand the "motions of nature and grace, for they are very subtle and contrary one to the other" and their motions may be deceptive unless one

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<sup>135</sup> Gardiner, p. 110.

<sup>136</sup> Gardiner, p. 111.

<sup>137</sup> Gardiner, pp. 75-76.

is "inwardly illuminated in his soul by grace."<sup>138</sup> The author takes great pains in clarifying the many differences between nature and grace. Grace is preeminent in the interior progress of the soul. Grace is a "spiritual gift from God . . . and through new, gracious visitations the soul is daily shaped anew, and formed more and more to the image of God."<sup>139</sup>

In the author's spiritual thought the soul progresses interiorly through God's "gracious visitations" to the soul. These visitations are interspersed with periods of dryness when the soul is not conscious of the gracious movings of God within. Thomas calls this rhythm the "alteration of grace,"

When comfort is withdrawn, do not be cast down, but humbly and patiently await the visitation of God, for He is able and powerful to give you more grace and more spiritual comfort than you first had. Such alteration of grace is no new thing and no strange thing to those who have had experience in the way of God. Such alteration was found many times in the great saints and the holy prophets . . . And when we are so left, there is no better remedy than patience, with a complete resignation of our will to the will of God.

I never yet found any religious person so perfect that he did not experience at some times the absence of grace or some diminishing of fervor.<sup>140</sup> You cannot always stand in the high fervent desire of virtue or in the highest degree of contemplation, but you must, of necessity, because of the corruption of original sin, sometimes descend to lower things, and against your will and with great weariness bear the

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<sup>138</sup> Gardiner, pp. 186-189.

<sup>139</sup> Gardiner, p. 189.

<sup>140</sup> Gardiner, pp. 88-89.

burden of this corruptible body. . . . For you cannot, because of the corruption of your body, persevere in spiritual studies and in heavenly contemplation as you would.

Then it is good for you to flee to humble, bodily labor, and to exercise yourself in good outward works and, in a steady outward trust, to await My coming and My new heavenly visitation and to bear patiently the exile and the dryness of your heart, until you again shall be visited by Me and delivered by Me from all tediousness and disquiet of mind.<sup>141</sup>

Thomas discerns the divine intention of this rhythm of grace. He assures us that during such periods of apparent dryness, when the Lord seems distant, He is really very close, and when situations seem hopeless great reward often follows. The Lord knows the

hidden features of man, and that it is much more expedient to the health of his soul to be left sometimes to himself without spiritual sweetness or comfort, lest, perhaps, he be raised up by pride, and think himself better than he is. What I have given I may take away, and may restore it again when it pleases me. When I give something to any person, what I have given is My own, and when I take it away again, I take nothing of his, for every good gift, every perfect reward, comes from Me. If I send you trouble or heaviness, in what way soever, take it gladly and do not despise it, and do not let your heart fail you in the trouble, for I may soon lift you up again, and turn your heaviness into great joy and spiritual gladness, and truly I am just and much to be glorified and praised when I act so with you.<sup>142</sup>

### Grace of Devotion

The "devotion" of devout persons is a popular theme in the spiritual thought of Thomas. He calls us to renew daily

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<sup>141</sup> Gardiner, p. 182.

<sup>142</sup> Gardiner, pp. 149-150.

"our purpose in God, and to stir our heart to fervor and devotion, as though it were the first day of our conversion."<sup>143</sup> He laments the fact that, "Some persons seek their devotion in books . . . images . . . symbols and figures . . . in their mouth, but little in their heart."<sup>144</sup> The author calls the inward affection toward God the "grace of devotion" because it comes as grace "from above" to "anoint my dry heart . . . that it may bring forth good fruit, agreeable and pleasant to You."<sup>145</sup> But the real test comes in the "absence of devotion." If one continues to pray and perform good works during the occasions when grace is withdrawn, the result is the "profit and increase of the spiritual life."<sup>146</sup> Nevertheless, the grace of devotion is an essential ingredient in the work of contemplation,

there are so few contemplatives-that is to say, because there are so few who will willingly set themselves apart from the love of created things. Great grace is required for contemplation, for it lifts up the soul and ravishes it in spirit above itself. Unless a man is lifted up in spirit above himself and is in his love completely freed from all creatures and perfectly and fully united to God, whatever else he knows or has, whether it be virtue of learning, will be worth little before God. Many desire to have the gift of contemplation, but they will not use such means as are required for contemplation. One great hindrance to contemplation is

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<sup>143</sup> Gardiner, p. 53.

<sup>144</sup> Gardiner, p. 109.

<sup>145</sup> Gardiner, p. 141.

<sup>146</sup> Gardiner, p. 114.

that we rely so much on outward signs and material things and pay no heed to the spirit. I do not know how it is, or by what spirit we are led, or what we pretend, we who are called spiritual persons, that we devote greater study and labor to transitory things than we do to know the inward state of our own soul.<sup>147</sup>

The grace of devotion enlivens Scripture also. When God sends a new visitation of grace the Scriptures become a "flourishing meadow" and with this grace he blesses the soul with the "truest understanding of it."<sup>148</sup>

Thomas makes it clear that the grace of devotion is a gift from God but this fact does not negate the importance of nourishing the gift. At one point he calls grace "the teacher of discipline."<sup>149</sup> For Thomas "the Sacrament of the altar" is the greatest means of nourishing grace as well as the most likely means for the reception of more grace,

it surpasses all understanding and draws the heart and enkindles the affection of all devout men. True, faithful people who dispose all their lives to amendment often receive through this glorious Sacrament great grace and devotion and great love of virtue.

Oh, the grace of this Sacrament is marvelously and secretly hidden, and only the faithful people of God know it . . . In this Sacrament spiritual grace is given, and virtue that was lost is restored and the beauty that was deformed by sin returns again: and the grace of this Sacrament is sometimes so much that, from the fullness of devotion that comes with it, not only the mind but stricken bodies recover their former strength.<sup>150</sup>

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<sup>147</sup> Gardiner, pp. 151-152.

<sup>148</sup> Gardiner, p. 182.

<sup>149</sup> Gardiner, p. 191.

<sup>150</sup> Gardiner, p. 206.

Communion is "the true nourishment of the soul" and the "fountain of grace and mercy" because Christ is received through the Sacrament.<sup>151</sup> Thomas does not contain his deepest enthusiasm for this Sacrament. It is the greatest means for spiritual progress. For this reason spiritual preparation for communion is of great importance. He calls a person to self-examination, true sorrow for sin, confession with humility, a new purpose to amend one's life and to a new sacrifice of oneself on the altar.<sup>152</sup> Those persons who seek God with all their heart, and give themselves anew in Communion to following Christ, deserve "great grace of union in God" for they look not to their "own devotion and consolation, but to the glory and honor of God."<sup>153</sup>

### Conclusion

It is impossible to measure the profound impact of this spiritual classic over the succeeding years. The Imitation of Christ leaves its imprint upon the hearts of many who are yet to write on the spiritual life. Many pilgrims found encouragement and direction in its pages. But the price may have been too high. The "Devotio moderna" movement "had the effect of isolating the science of theology from the life of

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<sup>151</sup> Gardiner, pp. 210-220.

<sup>152</sup> Gardiner, pp. 216-217.

<sup>153</sup> Gardiner, p. 232.

the soul. This constantly widening gulf was to characterize Western spirituality down to our own times."<sup>154</sup> This spiritual classic is the most notable work from that movement.

### The Spiritual Exercises of St. Ignatius

#### Introduction

St. Ignatius is an important figure of the Counter-Reformation in the Roman Catholic church. Ignatius is born in 1491 in the Basque country.<sup>155</sup> He is one of the greatest of the Spanish spiritual masters along with Teresa of Avila and John of the Cross. All three play important roles in the Counter-Reformation. Ignatius is the "founder of the Jesuits."<sup>156</sup> The Spiritual Exercises is not intended for "spiritual reading" or for rapid consumption. It is a "work book" for spiritual directors. The influence of The Imitation of Christ is evident throughout the spiritual classic. It is Ignatius' favorite devotional book and has a profound influence upon him.<sup>157</sup> A "sense of movement" characterizes the work. It is a "movement forward as well as

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<sup>154</sup> Bouyer, 2:439.

<sup>155</sup> Anthony Mottola, trans., The Spiritual Exercises of St. Ignatius (Garden City: Image Books, Division of Doubleday & Company, 1964), p. 11.

<sup>156</sup> Holmes, III, p. 93.

<sup>157</sup> Mottola, p. 17.

a movement in depth in a personal commitment to Jesus Christ." Traditionally, the church calls this movement a "conversion experience." There are three elements in the movement: "a person making these experiences (a retreatant), a person giving them (a director), and God present to both persons."<sup>158</sup> Ignatius places the significance of the movement into proper perspective when he writes, "it is not an abundance of knowledge that fills and satisfies the soul but rather an interior understanding and savoring of things."<sup>159</sup> The whole process is devoted to the interior savoring of the life of Christ leading to ever deepening responses to His life in the soul.

#### The Four Weeks

The focus of the first week is the examination of conscience by the retreatant for the purpose of cleansing from sin. The retreatant keeps a record of sins committed throughout the retreat. The record is kept on a "diagram" prepared specifically for the exercise. After each expression of "sin" or "defect" a mark is placed on the diagram. A new "resolution" is made to improve. The marks for each day and week are compared to see if progress is

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<sup>158</sup> David L. Fleming, ed., Notes on the Spiritual Exercises of St. Ignatius of Loyola (St. Louis: Review for Religious, 1981), pp. 2-3.

<sup>159</sup> Mottola, p. 37.



occurring in the purging of sin. Ignatius provides an elaborate method for the examination of conscious. In the first week the meditations are on the sin of the angels, the sin of Adam and Eve, personal sins, hell, and so on. The purpose of the first week is to awaken the consciousness of sin, produce sorrow for sin, lead to the purging of sin in the retreatant's life and to a resolution to avoid sin.<sup>160</sup>

The second week begins by asking the Lord for the grace needed to hear His call. The meditations focus on the life of Christ, including, the Two Standards (Christ and Satan), the Three Classes of Men and the Three Modes of Humility. The aim of the second week is for the retreatant to choose "a way of life" patterned after the life of Christ that "cannot be dissolved."<sup>161</sup> Ignatius calls for the use of all of the senses in his meditations in keeping with his belief of the importance of an interior savoring of things.

The first point is to see the persons in my imagination, contemplating and meditating in detail the circumstances surrounding them, and I will then draw some spiritual profit from this scene.

The second point is to hear what they are saying, or what they might say, and I will reflect within myself to draw some fruit from what I have heard.

The third point is to smell and taste in my imagination the infinite fragrance and sweetness of the Divinity, and of the soul, and of its virtues, and of all else, according to the character of the person I am

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<sup>160</sup> Mottola, pp. 47-60.

<sup>161</sup> Mottola, pp. 68-83.

contemplating. And I will reflect within myself to draw spiritual profit therefrom.

The fourth point is to use in imagination the sense of touch, for example, by embracing and kissing the place where the persons walk or sit, always endeavoring to draw some spiritual fruit from this.<sup>162</sup>

The meditations are vital to the interior movement throughout the four weeks but they are a means to an end, not the end itself. The meditations are to lead to the reformation of one's life. Ignatius realizes that if true progress in spiritual matters is to be made it happens in proportion to a person's "flight from self-love, self-will, and self-interest."<sup>163</sup>

The concentration of the third week is on the sufferings of Christ. The meditations lead the retreatant to an interior savoring of the Passion of Christ. The aim of this week is to confirm in the retreatants their intentions to follow Christ, to increase their love for Him and their sorrow for sin.<sup>164</sup>

The fourth week brings the movement to a climax in the "Contemplation to Attain Divine Love." In this contemplation the retreatant reflects on the many blessings received from the hand of God. These blessings cause the retreatant to rejoice in the goodness of God and to make a complete

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<sup>162</sup> Mottola, p. 72.

<sup>163</sup> Mottola, p. 87.

<sup>164</sup> Mottola, pp. 14-15.

commitment of will and possessions to Him for the totality of life and service. Further, the contemplation involves a reflection on the meaning of God's indwelling in the life of the retreatant.<sup>165</sup>

### Methods of Prayer

The Spiritual Exercises offers an excellent introduction to various methods of prayer, which enhance the "interior understanding and savoring" of the life of Christ, leading the retreatants to make new resolutions for their own life. Urban Holmes provides a helpful summary of these methods.

#### First Method (for the illiterate)

##### I. Preparation

1. Consider what one will do (composition of place).
2. Pray for grace.

##### II. Body

Consider a chosen subject, such as the Ten Commandments, the Commandments of the Church, the Seven Deadly Sins, the powers of the soul (memory, understanding, will), the five senses, the works of mercy. (The powers of the soul have, as we have seen, been common categories in medieval spirituality and are now in Ignatius. They reappear again and again, as, for example, in the Anglican, William Law, in the eighteenth century.)

##### III. Colloquy (i.e., an intimate, familiar, loving conversation such as a child has with a father).

This method is very much like an examination of one's conscience, only more. All Ignatian methods follow in some way the threefold shape of this method: preparation, body, colloquy.

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<sup>165</sup> Mottola, pp. 102-104.

### Second Method (word by word)

Related to monologistic prayer but not the same thing, in the body of this method the participant reflects upon each word of a prayer, such as the Lord's Prayer.

### Third Method (by way of musical measure)

This requires the association of breathing with the second method. It seeks a set rhythm. One word only is said between each breath and the participant thinks during each breath of the following:

1. The meaning of the word.
2. The person to whom one is speaking,
3. or the state of one's own life,
4. or the contrast between God and ourselves.

### Fourth Method (using the five senses)

The body of this method requires that in turn we take an image-e.g., the Trial of Jesus, his Passion, the Resurrection, etc.-and apply each of the five senses to that image: sight, hearing, smell, taste, feeling.

### Fifth Method (Ignatian proper)

Two things precede the preparation. Read a passage of Scripture the night before, reflect upon it, and choose one or two points for meditation. The next morning arise quickly and focus the mind on the passage and its inspiration.

#### I. Preparation

1. Briefly recall the subject and points chosen.
2. See the place, which is to imagine the scene and focus on the significant images.
3. Pray to know, love, and follow the Lord.

#### II. Body

Apply to the scene and its central images:

1. memory, and then
2. understanding, and finally
3. will, so that one may act.

#### III. Colloquy

Pray for grace to keep our resolutions.<sup>166</sup>

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Holmes notes that the prayers are composed of preparation, body and colloquy. Ignatius realizes that the mind needs to repose itself in the presence of God. This appears to be the purpose of the preparation. The body is the focus or content of the prayer. The colloquy is the prayerful response of the retreatant to the truth content of the prayer. Holmes includes the meditations as part of the prayer methods. Each method of prayer is to bring a person to some spiritual resolution.

### Discernment of Spirits

One of the great contributions of Ignatius in the Spiritual Exercises is the "Rules for the Discernment of Spirits." The purpose of the rules is "for perceiving and understanding to some degree the different movements that are produced in the soul."<sup>167</sup> A sample from the rules is instructive for this study.

#### First Week

3. Spiritual Consolation. I call it consolation when the soul is aroused by an interior movement which causes it to be inflamed with love of its Creator and Lord, and consequently can love no created thing on the face of the earth for its own sake, but only in the creator of all things.

4. I call desolation all that is contrary to the third rule, as darkness of the soul, turmoil of the mind, inclination to low and earthly things, restlessness resulting from many disturbances and temptations which lead to loss of faith, loss of hope, and loss of love.

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<sup>167</sup> Mottola, p. 129.

9. There are three principle reasons why we are in desolation:

The first is because we are tepid, slothful, or negligent in our Spiritual Exercises, and so through our own fault spiritual consolation is withdrawn from us.

The second is that God may try us to test our worth, and the progress that we have made in His service and praise when we are without such generous rewards of consolation and special graces.

The third is that He may wish to give us a true knowledge and understanding, so that we may truly perceive that it is not within our power to acquire or retain great devotion, ardent love, tears, or any other spiritual consolation, but that all of this is a gift and grace of God our Lord. Nor does God wish us to claim as our own what belongs to another, allowing our intellect to rise up in a spirit of pride or vainglory, attributing to ourselves the devotion or other aspects of spiritual consolation.

#### Second Week

6. When the enemy of our human nature has been detected and recognized by his deceptions and by the bad end to which he leads, it is well for the person who has been tempted to examine afterward the course of the good thoughts that were suggested to him. Let him consider their beginning and how the enemy contrived little by little to make him fall from the state of sweetness and spiritual delight that he was enjoying, until he finally brought him to his perverse designs. With the experience and knowledge thus acquired and noted, one may better guard himself in the future against the customary deceits of the enemy.<sup>168</sup>

A knowledge of these rules, and others, is essential for anyone who is serious about the spiritual direction of persons. A spiritual director must be able to discern the various hindrances to the progress of the soul in moving

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<sup>168</sup> Mottola, pp. 129-130, 133-134.

toward an interior commitment to Christ. Ignatius makes a profound contribution to this vital dimension of spiritual formation.

### Conclusion

The Spiritual Exercises of St. Ignatius provides a valuable perspective on the spiritual life. The value of the Ignatian method is not limited to a spiritual retreat. The methods of prayer have ongoing significance for the deepening of a person's commitment to Christ. The rules for the discerning of spirits have continuing relevance also. Without a knowledge of these rules one is more susceptible to spiritual regression. The classic is an excellent example of the importance of a person's cooperation with God in the work of spiritual formation. However, the classic is not without weakness. The Ignatian method appears to broaden the gulf between theology and spirituality because of its highly affective approach.

### The Interior Castle

#### Introduction

Teresa of Avila is born in Spain in 1515. At twenty years of age she entered a Carmelite Monastery. Three years later she became seriously ill. Although she never fully recovered from this illness she did regain a good measure of health after a long period of recuperation. During her

illness she came under the influence of such spiritual works as Gregory the Great's Morals and De Osuna's Third Spiritual Alphabet, and later by Augustine's Confessions. These works left their imprint upon her spiritual life.<sup>169</sup> As a Carmelite she devoted long periods of time to the practice of prayer and contemplation motivated by a deep love for God. At forty years of age she set out to reform the Carmelite Order. Prior to accepting the mission she gave testimony to her "union with God" but instead of withdrawing to a life of contemplation she accepted the "apostolic mission." Her mission led her into an active life of ministry and travel.<sup>170</sup>

Friendship is at the center of her understanding of prayer and asceticism. God becomes a "divine Friend" through Christ. In her autobiography, Life, she defines prayer in terms of friendship, 'Mental prayer . . . is . . . an intimate sharing between two friends; it means taking time frequently to be alone with Him who we know loves.'<sup>171</sup> But friendship with God grows in stages. Prayer at the beginning stages is a combination of "recollection" and "vocal prayer."

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<sup>169</sup> Kieran Kavanaugh and Otilio Rodríguez, trans., Teresa of Avila - The Interior Castle, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1979), pp. 1-2.

<sup>170</sup> Kavanaugh, pp. xiv, 5.

<sup>171</sup> Kavanaugh, pp. 12-13.



Recollection is "drawing near to God" while vocal prayer is "recitation." The discovery of this form of prayer aided Teresa greatly since she found the common "discursive meditation" of her time difficult for her active imagination.<sup>172</sup> The combination meant that "while reciting vocal prayer, the gaze, that is, the attention, is fixed in a simple loving way on Christ, in whom the mystery of God is made known."<sup>173</sup> This type of prayer is a necessary means for "infused prayer" in the latter stages of growth. This deepening of prayer becomes the "prayer of quiet" and finally the "prayer of union."<sup>174</sup> But, as we shall see, this infused prayer is a gift from God. This growth in prayer occurs as one journeys through the seven dwellings of The Interior Castle.

#### Seven Dwellings

Teresa presents possibly the most picturesque description of the soul in all of spiritual literature. She likens the soul to "a castle made entirely out of a diamond or of very clear crystal" in order to capture its "significant beauty" and "marvelous capacity."<sup>175</sup> There are

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<sup>172</sup> Kavanaugh, p. 14.

<sup>173</sup> Kavanaugh, p. 14.

<sup>174</sup> Kavanaugh, p. 15.

<sup>175</sup> Kavanaugh, p. 35.

many rooms in this castle. The body is the outer wall of the castle. It is here that most people focus their attention. And yet, it represents the plainest part of the castle. The real beauty is found in the interior, for in the very center of the castle is the dwelling place of God "where the very secret exchanges between God and the soul take place."<sup>176</sup> There is a definite path of movement to the center dwelling. The movement begins when the soul enters "within itself" through "prayer and reflection." At this point Teresa is referring to vocal prayer accompanied with recollection ("drawing near to God"). This is the port of entry.<sup>177</sup>

Teresa moves through the first three stages rapidly. There is no doubt that her real interest is in the inmost dwellings. The people in the first dwelling are very occupied with the business of the world. They seldom pray. Periodically, they may think of the Lord and reflect on themselves but even then only briefly. These people encounter many distractions in this dwelling. If these people are to move into the interior of the castle they must have true self-knowledge, put on humility, give up worldly concerns and gaze upon God and His purity.

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<sup>176</sup> Kavanaugh, p. 36.

<sup>177</sup> Kavanaugh, p. 38.

The persons in the second dwelling have started to pray. They are more alive to God and receptive to His call through the hearing of sermons, the reading of books and the trials of life. They show concern toward other people. These people remain tied to the world. The devil attacks these persons greatly. He does not want them to advance. Dryness of the soul in prayer is a common experience here. They must persevere in prayer, if not, much is lost. They should consult others who have the necessary experience to help them persevere through disturbing times. God begins to bless these people interiorly in this dwelling. For these persons to advance they need greater self-knowledge, a more consistent turning to God for mercy and a deeper reflection on what they owe Him.

The people in the third dwelling have won the battle against Satan's onslaughts in the previous dwelling. They are active in repentance, guard against sin and live good lives. They are not denied heaven. They set aside periods of time for prayer and reflection. These people are close to ascending higher but they must practice humility and prompt obedience. Another requirement for ascending higher is "detachment" from the things of the world.<sup>178</sup> There is a clear dividing line between the first three dwellings and the

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<sup>178</sup> Kavanaugh, pp. 64-65.

final four dwellings in the spiritual thought of Teresa. There are two phases within the seven stages of growth in prayer. They are the "active" ("ascetical") and "receptive" ("mystical") phases.<sup>179</sup> In the first three dwellings the onus is upon the individual through active prayer.

In the final four dwellings the onus is upon God through His infusion of prayer in the individual. The final four stages are clearly a gift from God. Nevertheless, both God and the individual are active in all seven dwellings. At the beginning of the fourth dwelling Teresa distinguishes between "consolations" and "spiritual delights." The first classification relates to experiences of prayer in the first three dwellings. The second term pertains to experiences of prayer in the next four dwellings. She describes the differences in this manner,

the term 'consolations,' I think, can be given to those experiences we ourselves acquire through our own meditation and petitions to the Lord, those that proceed from our own nature-although God in the end does have a hand in them; for it must be understood, in whatever I say, that without Him we can do nothing. . . . The spiritual delights begin in God, but human nature feels and enjoys them as much as it does those I mentioned-and much more. . . . Let's consider for a better understanding, that we see two founts with two water troughs. . . . These two troughs are filled with water in different ways; with one the water comes from far away through many aqueducts and the use of much ingenuity; with the other the source of the water is right there, and the trough fills without any noise.

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<sup>179</sup> Maria L. Santa-Maria, Growth through Meditation and Journal Writing (New York: Paulist Press, 1983), p. 54.

If the spring is abundant, as is this one we are speaking about, the water overflows once the trough is filled, forming a large stream. There is no need of any skill, nor does the building of aqueducts have to continue; but water is always flowing from the spring.

The water coming from the aqueducts is comparable, in my opinion, to the consolations I mentioned that are drawn from meditation. . . . With this other fount, the water comes from its own source, which is God. what I think is helpful . . . for explaining this matter is the idea of expansion. It seems that since this heavenly water begins to rise from this spring I'm mentioning that is deep within us, it swells and expands our whole interior being producing ineffable blessings . . . This spiritual delight is not something that can be imagined, because however diligent our efforts we cannot acquire it.<sup>180</sup>

In terms of prayer, "consolations" issue from the "prayer of recollection" whereas "spiritual delights" come from the "prayer of quiet" as a gift from God. The "prayer of recollection" is purposeful meditation on God, available to all with the help of grace. It is a "preparation for being able to listen," the soul's attentiveness to what the Lord is doing within it. It is a preparation for the "prayer of quiet" given by God in the fourth dwelling.<sup>181</sup> In the fourth dwelling the "prayer of quiet," also called "spiritual delight in God," is characterized by an interior expansion. There is more freedom in service. Faith is more alive. The desire for confession grows as does the knowledge of God's greatness. There is growth in all the virtues. There is an

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<sup>180</sup> Kavanaugh, pp. 68-69, 73-75.

<sup>181</sup> Kavanaugh, pp. 77-81.

increasing withdrawal from worldly things. But there is much growth that awaits the soul, it is like a "suckling child" in this dwelling. The devil remains actively at work in this dwelling because it is the link between the natural and the supernatural in the progress of the soul. To grow further a person must stay close to God like a child to the mother's breast. A person must do that which stirs the soul to increase its love of God. A "strong determination to please God" is indispensable.<sup>182</sup>

In the fifth dwelling Teresa begins to deal with the "prayer of union." The soul does not reach this stage, at least in its fullness, until the seventh dwelling. She provides a beautiful analogy of growth in this dwelling,

To explain things better I want to use a helpful comparison; it is good for making us see how, even though we can do nothing in this work done by the Lord, we can do much by disposing ourselves so that His majesty may grant us this favor. You must have already heard about His marvels manifested in the way silk originates . . . The silkworm comes from seeds about the size of little grains of pepper. . . . When the warm weather comes and the leaves begin to appear on the mulberry tree, the seeds start to live, for they are dead until then. The worms nourish themselves on the mulberry leaves until, having grown to full size, they settle on some twigs. There with their little mouths they themselves go about spinning the silk and making some very thick little cocoons in which they enclose themselves. The silkworm, which is fat and ugly, then dies, and a little white butterfly, which is very pretty, comes forth from the cocoon. . . . This silkworm, then, starts to live when by the heat of the Holy Spirit it begins to benefit through the general

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<sup>182</sup> Kavanaugh, pp. 81-84.

help given to us all by God and through the remedies left by Him to His Church, by going to confession, reading good books, and hearing sermons, which are the remedies that a soul, dead in its carelessness and sins and placed in the midst of occasions, can make use of. It then begins to live and sustain itself by these things, and by good meditations, until it is grown. Its being grown is what is relevant to what I'm saying, for these other things have little importance here. Well once this silkworm is grown . . . it begins to spin the silk and build the house wherein it will die. I would like to point out here that this house is Christ. . . . our life is hidden in Christ or in God (both are the same), or that our life is Christ. . . . Let's be quick to do this work and weave this little cocoon by taking away our self-love and self-will, our attachment to any earthly thing, and by performing deeds of penance, prayer, mortification, obedience . . . Let it die; let this silkworm die . . . When the soul is, in this prayer, truly dead to the world, a little white butterfly comes forth. . . . How transformed the soul is when it comes out of this prayer after having been placed within the greatness of God and so closely joined with Him for a little while—in my opinion the union never lasts for as much as a half hour. Truly, I tell you that the soul doesn't recognize itself. Look at the difference there is between an ugly worm and a little white butterfly; that's what the difference is here. . . . see the restlessness of this little butterfly, even though it has never been quieter and calmer in its life . . . the difficulty is that it doesn't know where to alight and rest. Since it has experienced such wonderful rest, all that it sees on earth displeases it, especially if God gives it this wine often. Almost each time it gains new treasures.<sup>183</sup>

When God brings the soul into this dwelling it is on the verge of great things but it must make every effort to advance. In this stage a person welcomes suffering. The soul is strong in confession since there is a desire not to offend God. There is spiritual insight into the

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<sup>183</sup> Kavanaugh, pp. 91-94.

transformative work of the Lord in the soul. The desire for earthly things is gone. The will is fixed on God's will.<sup>184</sup> However, it remains God's work, "the soul does no more in this union than does the wax when another impresses a seal on it."<sup>185</sup> The soul catches fire and its great desire is to see other souls set ablaze. There is great joy in explaining the favors of the Lord to others. The love of God is expressed in the love of one's neighbor. But the silkworm must die if full union is to be realized, and at cost to ourselves, since we must put it to death by a complete surrender of ourselves to God. The growth to this stage is sustained by prayer. The soul must not be distracted from what is to come. It longs for the final dwelling place.<sup>186</sup> The brief experiences of union leave a deep impression.

God so places Himself in the interior of that soul that when it returns to itself it can in no way doubt that it was in God and God was in it. The truth remains in it so firmly that even though years go by without God's granting that favor again, the soul can neither forget nor doubt that it was in God and God was in it. . . . I don't say that it then saw the truth but that afterward it sees the truth clearly, not because of a vision but because of a certitude remaining in the soul that only God can place there.<sup>187</sup>

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<sup>184</sup> Kavanaugh, p. 96.

<sup>185</sup> Kavanaugh, pp. 93-98.

<sup>186</sup> Kavanaugh, pp. 97-105.

<sup>187</sup> Kavanaugh, p. 89



In the sixth dwelling the soul is so deeply in love with God that no obstacle is too great to overcome in the pursuit of Him. The impression that remains in the soul is so profound that the soul longs for deeper union with Him. The soul yearns for its spiritual marriage with God. The experience of the soul is one of delightful pain. The Spouse awaits in the seventh dwelling. God continues to draw the soul through various means. One means is through sparks sent to the soul which seem to cause this pain of loving desire.

it seems this pain reaches to the soul's very depths and that when He who wounds it draws out the arrow, it indeed seems in accord with the deep love the soul feels that God is drawing these very depths after Him. . . . it's as though from this fire enkindled in the brazier that is my God a spark leapt forth and so struck the soul that the flaming fire was felt by it. And since the spark was not enough to set the soul on fire, and the fire is so delightful, the soul is left with that pain; but the spark merely by touching the soul produces that effect. . . . This delightful pain-and it is not pain-is not continuous, although sometimes it lasts a long while; at other times it goes away quickly. This depends on the way the Lord wishes to communicate it, for it is not something that can be procured in any human way. But even though it sometimes lasts for a long while, it comes and goes. To sum up, it is never permanent. For this reason it doesn't set the soul on fire, but just as the fire is about to start, the spark goes out and the soul is left with the desire to suffer again that loving pain the spark causes. . . . Anyone to whom our Lord granted this favor-for if He has, this fact will be recognized on reading this-should thank Him very much. Such a person doesn't have to fear deception. Let his great fear be that he might prove ungrateful for so generous a favor, and let him strive to better his entire life, and to serve, and he will see the results and how he receives more and more.<sup>188</sup>

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<sup>188</sup> Kavanaugh, pp. 116-117.

God uses "locutions" to awaken the soul also in drawing it to the seventh dwelling. Locutions occur when God speaks and imparts revelations to the soul either interiorly or exteriorly. Discernment of spirits is important here particularly so that a soul, with the help of one or more spiritual persons, can know the source of these revelations. They could come from God, the devil or one's own imagination. The surest tests of the authenticity of these locutions is their close conformity to Scripture and positive benefit to the soul. The Lord gives other kinds of raptures also to awaken the soul.<sup>189</sup> These means, along with the trials of soul and longings for God that accompany them, make the butterfly ascend even higher. As in previous dwellings, so in this one, the soul increases in self-knowledge, in humility, in service and in the knowledge of God's greatness. God grants favors that cause the soul to increase in its longing for Him. Consequently, the soul keeps itself in the presence of God.

In this dwelling Teresa gives a Christ-centered perspective on the movement of growth from one dwelling to another. Jesus is the "guide." He is the way. He is the light. No one comes to the Father but through Him. He is

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<sup>189</sup> Kavanaugh, pp. 119-120.

the person's constant companion.<sup>190</sup> Meditations on the mysteries of Christ are like "living sparks that will enkindle" the soul "in its love for our Lord" and therefore are important for movement into the seventh dwelling.<sup>191</sup> Throughout the process Teresa underscores the importance of sharing our experiences with such individuals as a "confessor," a very "spiritual person" and "learned men." Guidance is an essential element in the journey.<sup>192</sup>

The seventh dwelling is where God resides. In this dwelling "spiritual marriage is consummated" and the "prayer of union" reaches its fulfillment in the soul.<sup>193</sup> The soul arrives at the interior of the castle. It is here that the little butterfly dies "and with greatest joy because its life is now Christ."<sup>194</sup> Christ lives in the soul. The effects of this union are that of self-forgetfulness, a deep abiding joy, a detachment from the world, a deep love for the Lord, a cessation of dryness of soul, a total surrender to God, a desire to suffer for the Lord and growth in virtue.<sup>195</sup> At no

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<sup>190</sup> Kavanaugh, pp. 137-150.

<sup>191</sup> Kavanaugh, p. 148.

<sup>192</sup> Kavanaugh, p. 154.

<sup>193</sup> Kavanaugh, pp. 173-174.

<sup>194</sup> Kavanaugh, p. 179.

<sup>195</sup> Kavanaugh, pp. 183-191.

stage does Teresa emphasize service to the degree that she does in the seventh dwelling. She calls for a joining of Martha and Mary through prayer and service. Teresa writes, "His food is that in every possible way we draw souls that they may be saved and praise Him always. . . . This fire of love in you enkindles their souls, and with every other virtue you will be always awakening them."<sup>196</sup>

### Conclusion

It is difficult to describe the beauty of this spiritual classic and its impact upon the reader. The images of growth, such as the deepening levels of water refreshing the soul as one moves toward the center dwelling and the silkworm that becomes a beautiful butterfly soaring upward to God, leave deep impressions in the soul. But the most striking characteristic of The Interior Castle is the joining of Martha and Mary in the seventh dwelling. For Teresa, a person in union with God is called to awaken other persons in service for God. The blending of spiritual union and vital ministry makes this a model of great importance for the mission of the church.

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<sup>196</sup> Kavanaugh, pp. 192-193.

## Introduction to the Devout Life

### Introduction

Francis de Sales is born in France in 1567. He is appointed bishop of Geneva in 1602. The spiritual direction of persons became a priority activity for him as priest and bishop. It is out of his intensely personal involvement in the spiritual shaping of persons that the book is written.

Introduction to the Devout Life is acknowledged as a spiritual masterpiece at its first appearance. The book follows the classical formula of spiritual growth: purgation, illumination, and union.<sup>197</sup>

Francis makes two important statements in the "Preface" of his book. First, he addresses the book to those persons living in society. These are people who desire a religious life in the context of personal, family and societal responsibilities. Second, de Sales states his belief that the primary responsibility of bishops is to lead persons to the perfection of life. Spiritual direction may be a burden but it is the happiest of tasks also.<sup>198</sup>

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<sup>197</sup> John K. Ryan, trans. and ed., Introduction to the Devout Life, by St. Francis de Sales (Garden City: Image Books, Division of Doubleday & Company, 1972), pp. 10-21.

<sup>198</sup> Ryan, pp. 33, 36.

## True Devotion

Francis de Sales follows a long tradition when he uses the figure of "Jacob's ladder" to describe the "devout life."

The two sides between which we climb upward and to which the rungs are fastened represent prayer, which calls down God's love, and the sacraments, which confer it. The rungs are the various degrees of charity by which we advance from virtue to virtue, either descending by deeds of help and support for our neighbor or by contemplation ascending to a loving union with God. <sup>199</sup>

Although the image is common to devotional literature, and the goal of union with God remains the same, there appears to be a new description of the highest virtue in the spiritual thought of Francis. The highest virtue is "true devotion" to God, not love, humility, obedience or poverty although these virtues are expressions of devotion.

above all else you must know what the virtue of devotion is . . . Genuine, living devotion, Philothea, presupposes love of God, and hence it is simply true love of God. Yet it is not always love as such. Inasmuch as divine love adorns the soul, it is called grace . . . Inasmuch as it strengthens us to do good, it is called charity. When it has reached a degree of perfection at which it not only makes us do good but also do this carefully, frequently, and promptly, it is called devotion. . . . In short, devotion is simply that spiritual agility and vivacity by which charity works in us or by aid of which we work quickly and lovingly. . . . Charity is spiritual fire and when it bursts into flames, it is called devotion. Hence devotion adds nothing to the fire of charity except the flame that makes charity prompt, active and diligent not only to observe God's commandments but also to fulfill his heavenly counsels and inspirations. . . . Now devotion is true spiritual sugar for it removes bitterness from mortification and anything harmful from our

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<sup>199</sup> Ryan, p. 42.

consolations. . . . Believe me, my dear Philothea, devotion is the delight of delights and queen of the virtues since it is the perfection of charity. If charity is milk, devotion is its cream; if it is a plant, devotion is its blossom; if it is a precious stone, devotion is its luster; if it is a rich ointment, devotion is its odor, yes, the odor of sweetness which comforts men and rejoices angels. . . . No, Philothea, true devotion does no harm whatsoever, but instead perfects all things. . . . True devotion does better still. It not only does no injury to one's vocation or occupation, but on the contrary adorns and beautifies it.<sup>200</sup>

True devotion leaves its sweet influence on all of life. It makes one's vocation more enjoyable, one's family more peaceful, one's love for a mate more sincere and one's service more faithful. But two things are needed at the outset of the journey toward true devotion and union with God. First, a person needs to "aspire to a perfect life," and second, such a person requires a spiritual guide "on this holy road of devotion."<sup>201</sup>

### Salesian Meditation

The journey begins with the purification of the soul. In purgation the obstacles preventing union with God are rooted out. For Francis, the uprooting of sin is a lifelong process. He presents the value of meditation in the movement from purgation to illumination and then union.<sup>202</sup> Holmes

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<sup>200</sup> Ryan, pp. 40-44.

<sup>201</sup> Ryan, pp. 45-46.

<sup>202</sup> Ryan, pp. 47-48.

offers a helpful summary of the Salesian method of meditation.

The Salesian meditation has five steps:

1. Preparation
  - a) Place yourself in the presence of God.
  - b) Pray for assistance.
  - c) Compose the place (i.e., imagine a scene from the life of Jesus).
2. Considerations: identify those images in the scene that affect you.
3. Affections and Resolutions: convert feelings into understanding and then resolutions (acts of the will).
4. Conclusion
  - a) Thanksgiving.
  - b) Oblation or offering of the results of the meditation.
  - c) Petition to fulfill in your life this day its insights.
5. The Spiritual Nosegay: that which we carry through the day from the meditation.<sup>203</sup>

There are several important elements in this method of meditation. One element is the placing of oneself in the presence of God through several preparatory meditations that employ the imagination. The purpose is to gain an awareness of God's presence at the outset of the meditation and then to ask for His assistance.

Another element is the "interior lesson" of the meditation which again occurs through the use of imagination. Meditations that focus on Christ are the most valuable because they fill our lives with His presence. Focused meditation helps to control the wandering mind. These meditations must not be rushed. Their purpose is to produce

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<sup>203</sup> Holmes, III, p. 106.



"devout movements in the will, the affective part of our soul" leading to "special and particular resolutions" for our "own correction and improvement."<sup>204</sup> The normal procedure in the movement is from meditation to resolution but there are occasions when the Holy Spirit arouses the will without prior consideration.<sup>205</sup> It is essential that these resolutions or decisions be practiced that very day for this is the "great fruit of meditation," and without their implementation the meditations become harmful.<sup>206</sup>

A further element of his method is the spiritual bouquet (nosegay) which is the distinctive contribution of de Sales to meditation. The idea comes from a common practice during his day. At that time European cities have open sewers running along the streets. It is easy for people, especially ladies and gentlemen, to be overcome by the smell of the open sewers. To prevent this from happening they would carry a little bouquet of fragrant flowers.<sup>207</sup> Francis applies this practice to the spiritual life by suggesting that a spiritual bouquet, taken from one's morning devotional period, accompany one throughout the day by returning to the

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<sup>204</sup> Ryan, pp. 84-89.

<sup>205</sup> Ryan, p. 91.

<sup>206</sup> Ryan, p. 90.

<sup>207</sup> Holmes, III, pp. 106-107.

meditation and resolution frequently but briefly. He is aware that most persons go through periods of dryness in meditation. Francis suggests that during such periods one turn to vocal prayer, or change one's posture, or read a spiritual book until one is ready to return to meditation.<sup>208</sup>

In addition to meditation, de Sales recommends a daily examination of one's conscience with confession. He calls for brief and extended spiritual retreats, including a thorough examination of one's life each year, which he maintains is necessary for a "knowledge of our spiritual progress."<sup>209</sup>

Further, he places great stress on the spiritual benefits of Communion and gives guidelines for receiving these benefits. He affirms the public ministries of the church as having greater value than private exercises. He calls Mass the "sun of all spiritual exercises" and says that "prayer made in union with this divine sacrifice has inestimable power."<sup>210</sup> He calls for a devotion to the word of God, to "approved" books on the spiritual life, and to Christian biography. By these means Christians receive "inspirations" or "interior attractions," which are,

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<sup>208</sup> Ryan, pp. 92-93.

<sup>209</sup> Ryan, pp. 95-98, 271-289.

<sup>210</sup> Ryan, pp. 103-105.

motions, acts of self-reproach and remorse, lights and conceptions that God works in us and predisposes our hearts by his blessings, fatherly care, and love in order to awaken, stimulate, urge, and attract us to holy virtues, heavenly love, and good resolutions, in short, to everything that sends us on our way to our everlasting welfare. This is what the Spouse calls knocking at the door and speaking to the heart of his bride, awaking her when she is asleep, calling and crying after her when absent, inviting her to partake of his honey, to gather apples and flowers in his garden, and to sing and sound her sweet voice in his ears.

For the complete arrangement of a marriage there must be three acts that relate to the lady a man wishes to marry. First, the other party is proposed to her; secondly, she approves the proposal; thirdly, she accepts him. In like manner, when God wishes to do some great act of charity in us, by us, or with us, he first proposes it to us by inspiration, secondly, we approve it, and thirdly, we consent to it.<sup>211</sup>

These works of devotion are essential for both the contemplative life and the active life.<sup>212</sup>

### Growth in Virtue

Francis devotes considerable attention to growth in virtue. The virtues are the ascending steps leading to perfection and union with God. The spiritual exercises enable us to ascend the steps. He writes, "charity alone can establish us in perfection, but obedience, chastity, and poverty are the three principal means to attain it...all three are based on a fourth, namely, humility."<sup>213</sup> But

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<sup>211</sup> Ryan, pp. 107-111.

<sup>212</sup> Ryan, p. 102.

<sup>213</sup> Ryan, p. 153.

de Sales is not presenting a model wholly of works. He is firm in his conviction that reform begins in the interior of a person, not by external means of conformity.<sup>214</sup> At one point he alludes to growth as the forming of Christ in the soul.<sup>215</sup>

Our goals should focus upon the virtues of "patience, meekness, self-mortification, humility, obedience, poverty, chastity, tenderness toward our neighbors, . . . diligence, and holy fervor," not on spiritual experiences such as "ecstasies and raptures," which are not virtues but the "rewards that God grants for virtues."<sup>216</sup> Consequently one remains faithful during periods of spiritual dryness. One responds to such dryness with a "holy indifference" provided the dryness is not a cause of unfaithfulness on our part. God permits such dryness to stimulate the growth of the virtues.<sup>217</sup> Francis perceives the hand of God in this privation seeking to lead us to "great purity of heart, renunciation of all self-interest in what relates to his service, and perfect self-denial."<sup>218</sup>

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<sup>214</sup> Ryan, p. 184.

<sup>215</sup> Ryan, p. 131.

<sup>216</sup> Ryan, pp. 126-127.

<sup>217</sup> Ryan, pp. 262-266.

<sup>218</sup> Ryan, p. 269.

## Conclusion

Introduction to the Devout Life is written to active people who desire a religious life in the context of societal involvement. Therein is its supreme value. Its purpose is to enrich that involvement through the pursuit of a deeply spiritual life. The practical guidance it offers for the fulfillment of this purpose is of great value.

## Life and Holiness

### Introduction

Thomas Merton (1915-1968) is a recent and influential figure in contemporary spirituality. He is born into an Episcopalian family but decides to reject his roots in order to become a Cistercian monk in the Roman Catholic church. The change occurs because of his perception of the shallow spirituality of the Episcopal church during his day.<sup>219</sup> In the book Merton addresses the topics that pertain to the "active life" which he describes as "the life which, in response to divine grace and in union with the visible authority of the Church, devotes its efforts to the spiritual and material development of the whole human community."<sup>220</sup>

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<sup>219</sup> Holmes, III, pp. 153-155.

<sup>220</sup> Thomas Merton, Life and Holiness (Garden City: Image Books, Division of Doubleday & Company, 1963), p. 8.

## Spiritual Perfection

One of the repeated themes of this work is the meaning of spiritual perfection. Merton understands perfection to mean,

not so much a matter of seeking God with ardor and generosity, as of being found, loved, and possessed by God, in such a way that his action in us makes us completely generous and helps us to transcend our limitations and react against our own weakness. We become saints not by violently overcoming our own weakness, but by letting the Lord give us the strength and purity of his Spirit in exchange for our weakness and misery.<sup>221</sup>

Perfection is . . . a question of fidelity and love-fidelity to duty first of all, then love of God's will in all its manifestations. Love implies preference and preference demands sacrifice. In practice, then, the preference of God's will means setting aside and sacrificing our own will.<sup>222</sup>

Perfection is the work of Christ himself living in us by faith. Perfection is the full life of charity perfected by the gifts of the Holy Ghost. In order that we may attain to Christian perfection, Jesus has left us his teachings, the sacraments of the Church, and all the counsels by which he shows us the way to live more perfectly in him and for him. . . . Our perfection is therefore not just an individual affair, it is also a question of growth in Christ, deepening our contact with him in and through the Church, consequently a deepening of our participation in the Life of the Church, the mystical Christ.<sup>223</sup>

It is through Christ that the sanctity of God is communicated and revealed to the world. If then we are to be holy, Christ must be holy in us. If we are to be 'saints,' he must be our sanctity. . . . But this all demands our own consent and our energetic cooperation with divine grace. . . . Hence, Christian 'perfection' is not a mere ethical adventure or an achievement

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<sup>221</sup> Merton, p. 31.

<sup>222</sup> Merton, p. 36.

<sup>223</sup> Merton, pp. 54-55.

in which man can take glory. It is a gift of God, drawing the soul into the hidden abyss of the divine mystery, through the Son, by the action of the Holy Spirit.<sup>224</sup>

It should be understood that Merton does not suggest that "absolute perfection" is possible in this life. The perfection available to us is a relative perfection. This is possible because "a certain human weakness and imperfection are altogether compatible with the perfect love of God" provided that this weakness causes one to trust in God's grace more completely.<sup>225</sup>

Although spiritual perfection is Merton's predominant concern in this work, he addresses some important related themes like sin, grace, obedience and faith. Merton does not believe that human nature is inherently evil. He affirms the teaching of original sin but it does not mean for him that we are "completely corrupt." Although mankind is sinful we still "seek truth and goodness." Sin is the "refusal of God's will and of his love."<sup>226</sup> Grace is "God's very presence and action within us . . . in the New Testament, we read not so much of receiving grace as of receiving the Holy Spirit-God Himself."<sup>227</sup> Obedience pertains to outward

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<sup>224</sup> Merton, pp. 58-59.

<sup>225</sup> Merton, pp. 111-112.

<sup>226</sup> Merton, pp. 12, 37.

<sup>227</sup> Merton, p. 30.

observance of the law. It is a foundational virtue. If it is absent the "higher and more perfect union of wills in love will not be possible." Obedience opens the door to the "inner spiritual depths" of love.<sup>228</sup> Faith is more than the "acquiescence of the mind in certain truths, it is the gift of our whole being to Truth itself, to the Word of God."<sup>229</sup> Faith is centered wholly in Christ and consequently "is a dynamic and supernatural power in man's life."<sup>230</sup>

Spiritual transformation calls for the 'upsetting' of the interior life. The false self must die and the true self must rise in Christ. The 'new man' is "totally transformed" or 'divinized' in Christ even though one remains the "same person." This interior transformation comes through our "vital union" with the "Spirit of Christ." Our lives are transformed "from one degree of 'brightness' to another by the action of the Holy Spirit."<sup>231</sup>

### Contemplative Prayer

Central to Merton's spiritual thought is that the 'new man' longs to commune with God. This longing is nourished through meditation, fasting, study, reading and through the

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<sup>228</sup> Merton, pp. 43-44.

<sup>229</sup> Merton, p. 73.

<sup>230</sup> Merton, pp. 78-79.

<sup>231</sup> Merton, pp. 50, 57, 59.



sacraments of baptism and the Eucharist.<sup>232</sup> God imparts His faith through such communion with Him. However, he gives particular emphasis to the means of prayer. He develops his understanding of prayer in his book, Contemplative Prayer. In prayer especially, we are opening our heart for the free gift of faith,

Prayer is then the first and most important step. All through the life of faith one must resort constantly to prayer, because faith is not simply a gift which we receive once for all in our first act of belief. Every new development of faith, every new increment of supernatural light, even though we may be earnestly working to acquire it, remains a pure gift of God.

Prayer is therefore the very heart of the life of faith.<sup>233</sup>

Prayer gains added significance in the light of Merton's belief that we undergo an "endless series of large and small 'conversions'" or "inner revolutions" which "leads finally to our transformation in Christ."<sup>234</sup> Prayer, then, makes us receptive to the increasing measures of faith that are necessary for our ongoing conversions in Christ.

## Conclusion

Life and Holiness is a classic work on the principles of the spiritual life. Merton's thought is both theologically rich and spiritually deep. He succeeds in removing the gulf

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<sup>232</sup> Merton, pp. 51-52, 61-62.

<sup>233</sup> Merton, p. 81.

<sup>234</sup> Merton, p. 117.

between theology and spirituality. Christ is at the center of his model of growth and prayer is the most important step for a deepening union in Him.

## APPENDIX B

### Byzantine Classics of Spiritual Formation

#### Introduction

How can spiritual formation classics within Byzantine spirituality inform the use of the spiritual disciplines? The authors of the spiritual classics selected for this study are Origen, Athanasius, Gregory of Nyssa, Evagrius Ponticus, John Climacus, Symeon the New Theologian, Gregory Palamas, and an anonymous Russian author. The writer of this study develops his own syntheses of their models from the primary sources, allowing the authors to state their own perspectives in their own words at vital points. Each synthesis seeks to capture the author's understanding of the nature and goal of spiritual transformation, and of the spiritual disciplines that nurture the transformative process. This writer suggests that an adequate understanding of the contents of these Byzantine classics is essential if a meaningful dialogue is to occur between the past and the present. The study concludes with the implications of these models for the utilization of spiritual disciplines in the contextual setting. The writer posits the implications in chapter three of the document.

## Commentary on the Song of Songs

### Introduction

Alexandria marks the place of Origen's birth. His life spans seventy-nine years (175-254). He is a "Christian Platonist." His spiritual thought represents an effort to understand and communicate the Gospel in terms of the Platonic thinking of his day. It is his belief, of course, that Platonism is capable of unveiling the truth of the Gospel without damage to its message.<sup>1</sup> Many of his predecessors do not share his belief. The attacks on him begin in earnest about 375 when Epiphanius of Salamis, a heresiologist, declares Origenism a heresy. Others join the attack. In 400 the Patriarch of Alexandria, Theophilus, condemns Origenist thought which at this time is flourishing in many Egyptian monastic communities. Finally, in 553 at the Fifth General Council, Origen receives a universal condemnation for his heretical views. Nevertheless, he influences Christian spirituality profoundly and his themes continue to this day.<sup>2</sup>

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<sup>1</sup> Rowan A. Greer, trans., Origen: An Exhortation to Martyrdom, Prayer and Selected Works, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1979), pp. 1, 5, 6.

<sup>2</sup> Greer, pp. 29, 30, 34.

### Triple Form of Divine Philosophy

In his preface to the Commentary on the Song of Songs Origen posits a dualistic approach to spiritual transformation. He cites Moses and Paul in order to explain that the journey toward God is "the making or forming of two men," one representing "the inner man" and the other "the outer man." He calls the outer man, "material man," and the inner man, "spiritual man." Furthermore, these two men respond to two different kinds of love, the outer man to "fleshly love" and the inner man to "spiritual love." Origen prefers the words "loving affection" or "affectionate love" to describe the biblical nature of love so as not to confuse it with the world's understanding of "love" or "desire."<sup>3</sup> This "loving affection" is the foundation for a relationship between God and persons. He writes,

And because God is loving Affection and the Son, who is from God, is loving Affection, He demands something like Himself from us, so that through that loving affection which is in Christ Jesus we may be brought into fellowship with God, who is loving Affection, as by a relationship made kindred by the term loving affection.<sup>4</sup>

This relationship, based on "loving affection," has a definite progression. Origen believes that the progression of the soul, attaining to "affectionate love," is found in the three books of Solomon: Proverbs, Ecclesiastes and the

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<sup>3</sup> Greer, pp. 220-224.

<sup>4</sup> Greer, p. 226.

Song of Songs. In keeping with his dualistic thought, he sees an equivalent in the natural realm. In fact, he believes that the early Greek philosophers borrowed Solomon's categories in positing the three disciplines whereby we acquire knowledge of the world: "ethics, physics, and enoptics."<sup>5</sup> Origen calls these three disciplines the "moral, natural, and contemplative" and offers this explanation of them,

the moral discipline is defined as the one by which an honorable manner of life is equipped and habits conducive to virtue are prepared. The natural discipline is defined as the consideration of the nature of each individual thing, according to which nothing in life happens contrary to nature, but each individual thing is assigned those uses for which it has been brought forth by the Creator. The contemplative discipline is defined as that by which we transcend visible things and contemplate something of divine and heavenly things and gaze at them with the mind alone, since they transcend corporeal appearance.<sup>6</sup>

This logical progression derives from Solomon's three books. Proverbs addresses the theme of morals. It gives principles for the living of a virtuous life. Ecclesiastes considers the natural order of things. He displays the emptiness and vanity of life in the natural realm. For this reason we are to seek God. In the Song of Songs he urges the soul to pursue God using the metaphor of the "bride and the bridegroom, teaching us that we must attain fellowship with

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<sup>5</sup> Greer, pp. 231-231.

<sup>6</sup> Greer, p. 231.

God by the paths of loving affection and of love."<sup>7</sup> Origen calls these three books the "triple form of the divine philosophy" and suggests that we can trace this form back to Abraham, Isaac and Jacob. Abraham's life of obedience represents moral philosophy. Isaac's digging of wells and exploration of deeper things pertains to natural philosophy. Jacob's vision of heaven, including the angels and the ladder extending from earth to heaven, illustrates contemplative philosophy. The lives of these men illustrate Solomon's teaching on the divine philosophy.<sup>8</sup> In summary,

if a person completes the first subject by freeing his habits from faults and keeping the commandments - which is indicated by Proverbs - and if after this, when the vanity of the world has been discovered and the weakness of its perishable things seen clearly, he comes to the point of renouncing the world and everything in the world, then he will come quite suitably also to contemplate and to long for the things that are unseen and are eternal (2 Cor. 4:18). But in order to be able to attain them we shall need the divine mercy, if we are indeed to be strong enough, when we have gazed upon the beauty of the Word of God, to be kindled with a saving love for Him, so that He too may think it right to love affectionately a soul that He has seen longing for Him.<sup>9</sup>

In the Song of Songs, "perfection is revealed" to the soul ascending to God.<sup>10</sup>

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<sup>7</sup> Greer, p. 232.

<sup>8</sup> Greer, pp. 234-235.

<sup>9</sup> Greer, pp. 235-236.

<sup>10</sup> Greer, p. 242.

### Two Journeys of the Soul

Origen suggests, in Homily XXVII on Numbers, that the various stages in the deliverance of the children of Israel from Egypt to the Promised Land represent the stages of growth in the soul ascending to God.<sup>11</sup> There are, in fact, "two journeys" in the soul's ascent to God after conversion,

One is the means of training the soul in virtues through the Law of God when it is placed in flesh; and by ascending through certain steps it makes progress, as we have said, from virtue to virtue, and uses these progressions as stages. And the other journey is the one by which the soul, in gradually ascending to the heavens after the resurrection, does not reach the highest point unseasonably, but is led through many stages. In them it is enlightened stage by stage; it always receives an increase of splendor, illumined at each stage by the light of Wisdom, until it arrives at the Father of lights Himself (cf. Jas. 1:17).<sup>12</sup>

The first journey, from virtue to virtue, comes through "hard work" and "adversity." Therefore the testing of the soul is of far greater value than "prosperity" in this journey. These testings include the soul's warfare with the demons and with its own infirmities: "Avarice is one of the worst of its infirmities; pride, anger, boasting, fear, inconstancy, timidity, and the like."<sup>13</sup> Through all of these testings and temptations to sin, the soul progresses from stage to stage in its journey to perfection. The work of God

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<sup>11</sup> Greer, pp. 248-249.

<sup>12</sup> Greer, pp.253.

<sup>13</sup> Greer, pp. 256-261.



in the journey is like a "goldsmith" fashioning a "useful vessel" by bringing it "often to the fire," and striking it "often with his hammer . . . so that it may become more purified and brought to the shape and the beauty intended by the artisan."<sup>14</sup> Origen insists that the soul cannot "arrive at perfection" unless it "dwells in the wilderness, where . . . it is trained in the commandments of the Lord and where its faith is tested by temptations."<sup>15</sup> At points along the journey toward "perfection" God offers "delights" to the soul which serve as "places of refreshment" in "the midst of toils so that the soul may be refreshed and restored by them and may more readily return to the toils that remain."<sup>16</sup>

The second journey, from light to light, occurs through "ekstasis" which "refers to the mind's amazement when it admires some great thing. . . . the contemplation of amazement means a time when the mind is struck with amazement by the knowledge of great and marvelous things."<sup>17</sup> Christ is the attraction of the soul, drawing it from light to light, "until it grows accustomed to the true Light Himself, who

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<sup>14</sup> Greer, p. 266.

<sup>15</sup> Greer, p. 252.

<sup>16</sup> Greer, p. 260.

<sup>17</sup> Greer, p. 264.

lightens every man (Jn. 1:9) and can endure looking upon Him and bear the splendor of His marvelous majesty."<sup>18</sup>

In these two journeys, occurring simultaneously, the character of a person is being "divinized" by Christ. Since Christ dwells within we become like the "image of the Man from heaven (I Cor. 15:49), who is Himself the image of God." This means we are an "image of an image."<sup>19</sup> In other words, divinization means to "become like" God whose likeness is made possible "by virtue of God's adoption of us in the power of the Incarnation (including the Cross)."<sup>20</sup> A person is divinized through the double ascent of "'theoria,' the ascent of the intellect" and "'praxis,' the ascent of virtue."<sup>21</sup>

### Prayer and Scripture

For Origen, prayer and Scripture are important elements of the formative process. In his work On Prayer he encourages Christians to pray unceasingly throughout the process of divinization.<sup>22</sup> He declares that "those who have given themselves over to prayer with great constancy know by

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<sup>18</sup> Greer, p. 252.

<sup>19</sup> Greer, pp. 125-133.

<sup>20</sup> Urban T. Holmes, III, A History of Christian Spirituality (New York: The Seabury Press, 1980), p. 34.

<sup>21</sup> Holmes, III, p. 27.

<sup>22</sup> Greer, p. 133.

experience how many sins it prevents and how many virtuous actions it brings about."<sup>23</sup> Continuous prayer includes the practice of the virtues and the keeping of the commandments. All of life, then, is a "single great prayer" that incorporates prayer, in its ordinary meaning, obedience in all of life, and good works. But prayer, in its ordinary sense, should be practiced at least on three occasions each day. Prayer underscores our dependency on grace.<sup>24</sup>

The study of the Scriptures, for Origen, is an indispensable nourishment for the soul. Christ, the Word, nourishes us through the word of Scripture. It is "milk" for "children," "vegetables" for the "weak," and "solid food" for the "perfect."<sup>25</sup> The quality of the nourishment depends upon the stage of each person in the ascent,

just as the person nourished becomes empowered in differing ways according to the quality of the food, which may be solid and suitable for athletes or like milk or vegetables, so also it follows that the Word of God is given either as milk suitable for children or as vegetables fit for the sick or as meat special for those taking part in the contests. And the different ones, each nourished in proportion to how he places himself in the power of the Word, are able to do different things and become different kinds of people.<sup>26</sup>

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<sup>23</sup> Greer, p. 98.

<sup>24</sup> Greer, pp. 82, 104.

<sup>25</sup> Greer, pp. 138-139.

<sup>26</sup> Greer, pp. 141-142.

Origen appears to suggest that feeding on the word of Scripture is equivalent to feeding on the Word, Christ Himself. This feeding on Christ through revelation is the 'daily bread for our being.' But the degree of nourishment depends on how we place ourselves in the "power of the Word."<sup>27</sup> The level of nourishment relates also to the "threefold . . . meaning of divine letters,"

a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures: for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect are like those concerning whom the Apostle says, 'Yet among the perfect we do impart wisdom, although it is not a wisdom of this world or of the rulers of this world, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification' (I Cor. 2:6-7). Such people should be edified by that spiritual Law (cf. Rom. 7:14) which has a shadow of the good things to come (cf. Heb. 10:1), edified as by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation.<sup>28</sup>

Origen believes that it is the "aim of the Holy Spirit" to take us beyond the "visible narrative truths" of Scripture which, "if pondered and understood inwardly, bring forth a law useful to men and worthy of God."<sup>29</sup>

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<sup>27</sup> Greer, p. 142.

<sup>28</sup> Greer, p. 182.

<sup>29</sup> Greer, p. 192.

## Conclusion

There can be no doubt that Origen writes under the influence of "Neo-Platonism." The religious-philosophy of Platonius, an Alexandrian, includes three of Origen's themes: growth in virtue, the necessity of the rational to transcend the senses, and the movement from the rational to union with God.<sup>30</sup> And yet, Origen is critical of Greek thought and uses those concepts only that he believes are consistent with the Scriptures. His desire is to be thoroughly biblical. Although his approach to exegesis is "allegorical," or "spiritual," he acknowledges the supreme importance of "biblical revelation" in the nourishment of the Christian faith. This approach to Scripture uncovers Origen's belief that physical realities are but "shadows" of spiritual realities.<sup>31</sup> But inspite of the weaknesses in his spiritual thought, Origen leaves a deep impression on the spiritual masters who follow him in the history of Christian spirituality.

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<sup>30</sup> Holmes, III, p. 24.

<sup>31</sup> Louis Bouyer, ed., A History of Christian Spirituality, 3 vols. (New York: The Seabury Press, 1963), 1:283-284.

## The Life of Antony

### Introduction

Athanasius (295-373), author of the Life of Antony, composes the biography of Antony soon after his death in 356. Athanasius is the 'Father of Orthodoxy' to Byzantine Christianity. He becomes Bishop of Alexandria. He is present at the important Council of Nicaea in 325.<sup>32</sup> Athanasius writes the biography of Antony with great care. His purpose is to present asceticism within a biblical framework through the life of Antony (251-356). Asceticism is not the formation of one's own holiness but the response of a complete self-yielding faith to Christ and His promises.<sup>33</sup> Antony is 'the Father of Monks.' His life models the monastic ideal. Medieval monks read Antony's biography with reverence, recognizing it as "a living text, a means of formation of monastic life." Monastic revivals represent a desire to return to the ideal of Antony in ancient Egypt and thereby usher in a new Egypt.<sup>34</sup> There are five important elements in The Life of Antony that are instructive for this

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<sup>32</sup> Robert C. Gregg, Athanasius: The Life of Antony and The Letter to Marcellinus, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1980), pp. xi, xii.

<sup>33</sup> Bouyer, pp. 308, 310.

<sup>34</sup> Jean Leclercq, The Love of Learning and The Desire for God, (New York: Fordham University Press, 1982), pp. 98-99.

study: the priority of Scripture, solitude in the desert, the ascesis (discipline) of spiritual life, continuous prayer, and demonic warfare.<sup>35</sup>

### The Priority of Scripture

Scripture is Antony's rule for spiritual life. At twenty years of age he undergoes one of the formative crises of his life. The crisis occurs in church while listening to a reading from the Gospel, 'If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me' (Matt. 19:21). He believes the passage is for him since he came to church that day contemplating this very issue. He returns home, promptly sells many of his possessions, and gives the money to the poor. On the next occasion that he attends church he hears the Scripture, 'do not be anxious for tomorrow' (Matt. 6:34) and promptly goes out to distribute the rest of his possessions to the poor.<sup>36</sup> At this early stage in his spiritual journey, Antony displays the mark that characterizes the remainder of his life, attentive obedience to Scripture, "he paid such close attention to what was read that nothing from Scripture did he fail to take in - rather

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<sup>35</sup> Anthony Meredith, "Ascetism - Christian and Greek," Journal of Theological Studies 27 (October 1976): 315.

<sup>36</sup> Gregg, p. 31.

he grasped everything, and in him the memory took the place of books."<sup>37</sup> The "discipline" Antony imbibes, including solitude, fastings, continuous prayer, and warfare with the demons, he "learned from the Scriptures."<sup>38</sup>

### Solitude in the Desert

Antony frees himself from his possessions and withdraws into a nearby desert. This is the beginning of a series of withdrawals in Antony's life. Each withdrawal leads him further into the desert. He begins the life of solitude in the nearby desert, then moves to the inner desert for twenty years, and finally to the innermost desert from where he emerges on only one occasion to declare his support for orthodoxy.<sup>39</sup>

The second stage of withdrawal, for a period of twenty years, marks another turning point in his life. From the time that he emerges from this solitude the Lord uses him in a significant manner in the lives of those who seek his help. Antony, emerging from solitude with purity of life, embarks upon a charismatic ministry. He ministers in the context of relative solitude. He does not leave the desert except for

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<sup>37</sup> Gregg, p. 32.

<sup>38</sup> Gregg, pp. 32-33, 66.

<sup>39</sup> Meredith, p. 316.



occasional visits to the city for service.<sup>40</sup> Many people seek his healing touch in the desert. Athanasius describes this period of solitude and its effect on Antony's life and ministry.

Nearly twenty years he spent in this manner pursuing the ascetic life by himself, not venturing out and only occasionally being seen by anyone. After this, when many possessed the desire and will to emulate his asceticism, and some of his friends came and tore down and forcefully removed the fortress door, Antony came forth as though from some shrine, having been led into divine mysteries and inspired by God. This was the first time he appeared from the fortress for those who came out to him. And when they beheld him, they were amazed to see that his body had maintained its former condition, neither fat from lack of exercise, nor emaciated from fasting and combat with demons, but was just as they had known him prior to his withdrawal. The state of his soul was one of purity, for it was not constricted by grief, nor relaxed by pleasure, nor affected by either laughing or dejection. Moreover, when he saw the crowd, he was not annoyed any more than he was elated at being embraced by so many people. He maintained utter equilibrium, like one guided by reason and steadfast in that which accords with nature. Through him the Lord healed many of those present who suffered from bodily ailments; others he purged of demons, and to Antony he gave grace in speech. Thus he consoled many who mourned, and others hostile to each other he reconciled in friendship, urging everyone to prefer nothing in the world above the love of Christ. And when he spoke and urged them to keep in mind the future goods and the affection in which we are held by God, 'who did not spare his own Son, but gave him up for us all,' he persuaded many to take up the solitary life. And so, from then on, there were monasteries in the mountains and the desert was made a city by monks, who left their own people and registered themselves for the citizenship in the heavens.<sup>41</sup>

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<sup>40</sup> Gregg, p. 66.

<sup>41</sup> Gregg, p. 42.

Clearly, a deeply transformative work occurs in Antony's life during this second stage of solitude. He emerges pure, healthy, natural, reasonable, insightful, and full of power for service. The impact on his life is so evident that many people follow his example and the desert becomes alive with monks and monasteries. His life inspires a great spiritual renewal in Egypt.

### The Ascesis (Discipline) of Spiritual Life

Antony withdraws into the desert to devote his time to the formation of his soul. The discipline of the desert is for this specific purpose, "that the body might be subservient to the soul."<sup>42</sup> The soul is the focus of his attention. Many join him in this purpose. They participate in various forms of ascesis.

cells in the hills were like tents filled with divine choirs - people chanting, studying, fasting, praying, rejoicing in the hope of future boons, working for the distribution of alms, and maintaining both love and harmony among themselves. It was as if one truly looked on a land all its own - a land of devotion and righteousness.<sup>43</sup>

Antony stresses the importance of understanding one's own life. This discipline is essential for a monk seeking to grow in the virtues. He proposes self-examination as one means to this end. Moreover, he counsels the monks to record

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<sup>42</sup> Gregg, p. 65.

<sup>43</sup> Gregg, p. 64.

their observations concerning their progress in the virtues. Such a record serves as a mirror, revealing progress or regression. This mirror replaces other human eyes while in solitude.

Let us examine ourselves, however, and those things we are lacking let us hurry to complete. And may this remark serve as a precaution so that we might not sin. Let each one of us note and record our actions and the stirrings of our souls as though we were going to give an account of each other. And you can be sure that, being particularly ashamed to have them made known, we would stop sinning and even meditating on something evil. For who wants to be seen sinning? Or who, after sinning, would not prefer to lie, wanting it to remain unknown? So then, just as we would not practice fornication if we were observing each other directly, so also we will doubtless keep ourselves from impure thoughts, ashamed to have them known, if we record our thoughts as if reporting them to each other. Let this record replace the eyes of our fellow ascetics, so that, blushing as much to write as to be seen, we might never be absorbed by evil things. Patterning ourselves in this way, we shall be able to enslave the body, as well as please the Lord and trample on the deceptions of the enemy.<sup>44</sup>

The result of "ascesis" in a person's life is "increased spiritual power." For Antony, this power enables him to discern demons and expel them. Moreover, he attains supernatural power for healing of sicknesses. This new "spiritual power" belongs to the Lord. Antony acknowledges the Lord as the source. He imparts His heavenly power to Antony by means of the monk's "prayer and discipline."

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<sup>44</sup> Gregg, p. 73.

It is a sign of union with God.<sup>45</sup> But even more important than this supernatural power for discernment and healing, is Antony's great desire for the perfection of life through his growth in the virtues.

### Continuous Prayer

The Life of Antony has twenty references to prayer. Antony follows the teaching of Scripture to pray constantly (I Thess. 5:17).<sup>46</sup> Athanasius does not reveal the content of Antony's prayers. All we know is that he prays, "calling on the name of Christ."<sup>47</sup> The biography does reveal the purpose of his prayers. Antony prays for spiritual discernment in demonic warfare. He prays for others in gaining their deliverance from demonic activity and physical illnesses.<sup>48</sup> His prayer life displays his great faith in the Lord and complete dependence upon Him. Prayer, above every discipline, is the sign of this dependence. Therefore he instructs the monks to "have faith in the Lord" and to "pray constantly."<sup>49</sup>

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<sup>45</sup> Meredith, pp. 320-321.

<sup>46</sup> Meredith, p. 321.

<sup>47</sup> Gregg, p. 83.

<sup>48</sup> Gregg, p. 83.

<sup>49</sup> Gregg, p. 72.

### Demonic Warfare

The theme of demonic warfare flows through the entire biography. Many Christian writers identify a 'demon' as "a uniformly hostile being, possessing, tempting, or fighting against men."<sup>50</sup> Athanasius and Antony are in this tradition of belief. Antony counsels that these demons are brought down "by prayers and fasting and by faith in the Lord."<sup>51</sup> He writes that the "mention of the name of Christ" causes them to flee, for Christ has "reduced" Satan to "weakness" and left him "defenseless."<sup>52</sup> We should not fear them. Nevertheless, the demons are deceptive and oppose discipline. They, in fact, fear the "ascetics" for their "fasting, the vigils, the prayers," the virtues, the good deeds, but "most of all for their devotion to Christ."<sup>53</sup> For this reason Antony calls us all the more to "exert ourselves in the discipline that opposes them, for a great weapon against them is a just life and trust in God."<sup>54</sup> In summary,

much prayer and asceticism is needed so that one who receives through the Spirit the gift of discrimination of spirits might be able to recognize their traits - for example, which of them are less wicked, and which more;

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<sup>50</sup> Meredith, p. 322.

<sup>51</sup> Gregg, p. 48.

<sup>52</sup> Gregg, pp. 61-62.

<sup>53</sup> Gregg, p. 54.

<sup>54</sup> Gregg, p. 54.

and in what kind of pursuit each of them exerts himself, and how each of them is overturned and expelled. For numerous are their treacheries and the moves in their plot.<sup>55</sup>

when they come, their actions correspond to the condition in which they find us; they pattern their phantasms after our thoughts. Should they find us frightened and distressed, immediately they attack like robbers, having found the place unprotected. Whatever we are turning over in our minds, this - and more - is what they do.<sup>56</sup>

In light of these attacks Antony calls the monks to focus their minds on the Lord.<sup>57</sup> The demons are "stumbling blocks" who seek to prevent us from "laboring gladly and advancing" in the spiritual life. The testimony is that these deceptive beings can and must be conquered "with faith and the sign of the cross."<sup>58</sup>

### Conclusion

In The Life of Antony Athanasius captures the remarkable story of a monk who withdraws into solitude and discovers the supernatural power of God. Antony's life becomes the model of the monastic vision. The commitment of this monk to Scripture, solitude, discipline, prayer, and spiritual warfare, captures the imagination of many who follow him.

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<sup>55</sup> Gregg, pp. 47-48.

<sup>56</sup> Gregg, p. 63.

<sup>57</sup> Gregg, p. 63.

<sup>58</sup> Gregg, p.48.

His spiritual ministry touches the heartbeat of all persons who desire to know the Lord and to serve Him.

### The Life of Moses

#### Introduction

In The Law of Moses, Gregory of Nyssa (335-395), one of the 'Cappadocian Fathers,' uses the biblical account of Moses' life as a parable of the soul's spiritual transformation or "ascent" into God.<sup>59</sup> In 372 he becomes Bishop of Nyssa. In 381 Gregory attends the Second Ecumenical Council at Constantinople which proclaims the "triumph of trinitarian orthodoxy." For the first part of his life the monks of Asia Minor recognize him as a "master of Christian doctrine" but the latter part as a "master of the spiritual life." The classic is probably a product of his elderly years. The writing is an "ideological undergirding" for monasticism during his time.<sup>60</sup>

#### Eternal Progress

The central theme in Gregory's classic is that of "eternal progress." For Gregory, progress itself is the

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<sup>59</sup> Abraham J. Malherbe and Everett Ferguson, trans. Gregory of Nyssa: The Life of Moses, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1978), pp. xii, xiii, xv.

<sup>60</sup> Malherbe and Ferguson, pp. xv, 1-3.

perfection of life in God.<sup>61</sup> He writes, "For the perfection of human nature consists perhaps in its very growth in goodness."<sup>62</sup> There is a continual "upward thrust" in the progress of the soul when it expends its energy on "virtue." This activity serves to increase the energy of the soul thereby intensifying its "upward thrust" toward God.<sup>63</sup> The soul encounters a continuing thirst for that which satisfies it.

This truly is the vision of God: never to be satisfied in the desire to see him. But one must always, by looking at what he can see, rekindle his desire to see more. Thus, no limit would interrupt growth in the ascent to God, since no limit to the Good can be found nor is the increasing of desire for the Good brought to an end because it is satisfied.<sup>64</sup>

Gregory presents the life of Moses as the model of this unceasing ascent toward God. He perceives, in each event of Moses' life, an "upward thrust" of Moses' soul toward God. Once Moses "set foot on the ladder which God set up (as Jacob says), he continually climbed to the step above and never ceased to rise higher, because he always found a higher step than the one he had attained."<sup>65</sup>

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<sup>61</sup> Malherbe and Ferguson, p. 12.

<sup>62</sup> Malherbe and Ferguson, p. 31.

<sup>63</sup> Malherbe and Ferguson, p. 113.

<sup>64</sup> Malherbe and Ferguson, p. 116.

<sup>65</sup> Malherbe and Ferguson, pp. 113-114.



Gregory believes that he who seeks God follows him also. He communicates this idea in a striking way when he proclaims that the person who hears "the One who summons . . . will see the back of the One who calls."<sup>66</sup> Moses, in his seeking, learns that the secret to beholding God is following Him wherever He leads. The journey advances safely when the soul follows its Guide. In Gregory's thought it is a great thing "to learn how to follow God."<sup>67</sup>

The metaphor of seeing God's back is important for another reason. Religious virtue has two elements. The first element is what the soul can know about God. The second element is what the soul can know about the pursuits that perfect the virtuous life. The first element relates to the metaphor of seeing God's back. When Moses, on Mount Sinai, enters God's presence, he enters into "the luminous darkness" of God's presence. In this journey the "mind progresses," penetrating deeper and deeper into "the invisible and incomprehensible, and there it sees God." The mind penetrates into "the luminous darkness" and discovers that "the divine essence is unattainable." This is in keeping with the teaching of Scripture which says that 'No one has ever seen God,' but one can see the back of God.

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<sup>66</sup> Malherbe and Ferguson, p. 119.

<sup>67</sup> Malherbe and Ferguson, pp. 119-120.

To behold God in this manner is to behold him in "the luminous darkness." In other words, the soul encounters a darkness filled with light.<sup>68</sup> The image of "the luminous darkness" represents a paradox. The image reveals Gregory's belief that God makes Himself known, yet He remains unknowable. The source of this image is found in the difference between God's "essence" and His "energies." God's "essence" is unattainable but His Divine life is available through His "energies." In Christocentric terms,

Jesus is intimately present in the Christian's heart. But this presence can never be more than a free act (energeia) of God, who in His essence remains inaccessible, a grace of the essentially transcendent God.<sup>69</sup>

Christ has central importance in the spiritual thought of Gregory, "The chief act of faith in the 'mystery' is to look to him who suffered the passion for us. . . . To look to the cross mean's to render one's whole life dead and crucified to the world."<sup>70</sup> Our nature, broken by sin, regains its "unbroken character" through our continuing response of faith to the passion of Christ and the grace of the Holy Spirit.<sup>71</sup>

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<sup>68</sup> Malherbe and Ferguson, pp. 95-96.

<sup>69</sup> John Meyendorff, St. Gregory Palamas and Orthodox Spirituality (New York: St. Vladimir's Seminary Press, 1974), p. 43.

<sup>70</sup> Malherbe and Ferguson, p. 124.

<sup>71</sup> Malherbe and Ferguson, pp. 110-111.

The goal of the restoration of our nature is to become a "servant of God." One characteristic of this designation is that one lives "always in the light." Another characteristic is that one truly comes "to be in the image of God." These characteristics accrue from the soul's participation in the "divine character." The result is the beautification of the soul. The point of all this is to become "God's friend" through a "virtuous life." This is "true perfection."<sup>72</sup>

Gregory understands union with God in terms of "compenetration." In the Sixth Homily on the Canticle, he explains,

'This [peak of the soul's desire] having happened, the two [soul and God] emigrate [metachorei: change place, depart, etc.] into one another: for God comes to be in the soul and in turn the soul dwells together [metoikizetai] in God.'<sup>73</sup>

"Compenetration" is a form of "synergy" which means "to work together" and "depends upon the awakening of the soul and the engendering of an inner quiet or peace by God's grace." The result of "compenetration" is "deification or divinization" which does not mean to "become God" but "to become like God by virtue of God's adoption of us in the power of the Incarnation (including the Cross)." It is important to note that this "synergism" does not deny the doctrine of salvation

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<sup>72</sup> Malherbe and Ferguson, pp. 136-137.

<sup>73</sup> Holmes, III, p. 33.

"by grace through faith."<sup>74</sup> The manifestations of "divinization" are an inner light and a virtuous life.

Gregory teaches a perpetual progress in "divinization." The steps of growth can not exhaust the infinite God. There is no "limit to the Good" and the movement with God "is so great that the one running in it is never able to cease from his progress."<sup>75</sup> God satisfies and draws at the same time. The satisfaction energizes the movement toward God. One continues to thirst for He who fills. Gregory knows that "all hope of good things is . . . in Christ." The theme of "eternal progress" is the central mark of his thought. With this concept in mind, one can appreciate his vital belief that "the perfection of human nature consists perhaps in its very growth in goodness."<sup>76</sup>

### Spiritual Training

"Synergy" is a synthesis of "the work of the Spirit in us and our own work." The failure to sustain "our own work" in the process is detrimental to grace, "the greatest obstacle to grace is the relaxation of the effort to make progress."<sup>77</sup> For Gregory, our "human effort" is "seen as an

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<sup>74</sup> Holmes, III, pp. 33-34.

<sup>75</sup> Malherbe and Ferguson, p. 117.

<sup>76</sup> Malherbe and Ferguson, pp. 31, 114, 118.

<sup>77</sup> Bouyer, 1:361.

effort in and on the basis of faith, and so undertaken and carried out by the strength of the Spirit whose manifestation is its goal."<sup>78</sup> In the previous section the writer of this study delineates Gregory's perspective on the two elements of religious virtue. The first element is what one can know about God. The second element is what one can know about the pursuits that perfect the virtuous life.<sup>79</sup> The second element is our concern in this section.

Gregory sees in Moses a model of the ascetic life. Moses encounters the "discipline of the desert."<sup>80</sup> In the solitude of the desert, on a mountain, he receives an "awe-inspiring theophany" which prepares him for service. One does not normally receive such preparation in the "turmoil of the marketplace."<sup>81</sup> The history of Moses teaches us that,

he who has not equipped himself by this kind of spiritual training to instruct the multitude must not presume to speak among the people. For you see how, while he was still young and had not yet matured to so lofty a degree of virtue, two men who were quarreling did not consider his peaceful advice worth accepting, yet now he addresses tens of thousands in the same way. The history all but cries out to you not to be presumptuous in giving advice to your hearers in your

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<sup>78</sup> Bouyer, 1:362.

<sup>79</sup> Malherbe and Ferguson, p. 96.

<sup>80</sup> Malherbe and Ferguson, p. 10.

<sup>81</sup> Malherbe and Ferguson, p. 34.

teaching unless the ability for this has been perfected in you by a long and exacting training such as Moses had.<sup>82</sup>

Gregory repeats his emphasis on the vital element of "spiritual training" as preparation for "the higher life" as well as for service. This training is available to all who choose to apply themselves to it. The grace God gives to respond freely comes at birth. It remains for us to "apply ourselves to diligent training in the higher life and strip ourselves for the more vigorous contests." This spiritual training, with the assistance of grace, leads the soul into "the greatest virtue" and "supernatural illumination."<sup>83</sup>

There are several elements in this spiritual training: the guidance of Scripture, the contemplation of God, the encounter with human passions and the rigors of the desert. All these elements pertain to seeking and following God which represents the climax of Gregory's spirituality. Scripture is a "counselor," "a beacon light," "a clear sign," and a "guide" to the "pilotless mind" leading it back "to the harbor of the divine will." Gregory warns us not to neglect the "nourishment of the Church's milk" which is a reference to "her laws and customs. By these the soul is nourished and matured, thus being given the means of ascending the height."

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<sup>82</sup> Malherbe and Ferguson, pp. 66-67.

<sup>83</sup> Malherbe and Ferguson, p. 64.

Scripture embodies the true education of the church.<sup>84</sup>

the Scripture leads our understanding upward to the higher levels of virtue. For the man who received strength from the food and showed his power in fighting with his enemies and was the victor over his opponents is then led to the ineffable knowledge of God. Scripture teaches us things the nature and the number of things one must accomplish in life before he would at some time dare to approach in his understanding the mountain of the knowledge of God.<sup>85</sup>

Gregory, as Origen before him, affirms the "spiritual sense" of Scripture. It provides a deeper nourishment for the soul in the "Law" and "Gospel."<sup>86</sup> The classic itself is a model for contemplating the "spiritual sense" of Scripture through the life of Moses. It is, of course, the Holy Spirit who instructs in this deeper understanding into Scripture.<sup>87</sup>

### Conclusion

The Life of Moses radiates the inexhaustible nature of God and, for this reason, the unceasing ascent 'from glory to glory.' The journey of the soul is not one of frustration, or of complete satisfaction, but of deep fulfillment in the "discovery of true Love." God gives of Himself without limit in Christ. And yet, He always remains greater than our knowledge. He is the infinite God.<sup>88</sup>

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<sup>84</sup> Malherbe and Ferguson, pp. 10-11.

<sup>85</sup> Malherbe and Ferguson, p. 91.

<sup>86</sup> Malherbe and Ferguson, p. 92.

<sup>87</sup> Malherbe and Ferguson, pp. 79-80.

<sup>88</sup> Malherbe and Ferguson, pp. xiii-xiv.

## The Praktikos & Chapters on Prayer

### Introduction

Evagrius Ponticus (345-399), born in Turkey, adopts the monastic life and moves into the Egyptian desert at a young age. He joins a group of Origenist monks for a period of time before leading his own community.<sup>89</sup> Evagrius is the "first great codifier of the monastic doctrine of prayer," but the Fifth Ecumenical Council (553) condemns him for his "Neoplatonic concept of the natural divinity of the human mind (nous)," which leads to his teaching of "a disembodiment of the mind in prayer."<sup>90</sup> There are few references to Scripture or Jesus in Chapters on Prayer and none to Jesus as the "Incarnate Son of God." Evagrius rejects matter as a witness to the presence of the kingdom of God. Orthodox monasticism makes some critical changes to Evagrius' doctrine of prayer. It adopts his idea of the continuous 'prayer of the mind' but changes it into the 'prayer of Jesus.'<sup>91</sup> In spite of his condemnation, Evagrius leaves a lasting

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<sup>89</sup> John Eudes Bamberger, trans., Evagrius Ponticus: The Praktikos and Chapters on Prayer (Kalamazoo: Cistercian Publications, 1981), p. xxxvii.

<sup>90</sup> Meyendorff, pp. 20, 23.

<sup>91</sup> Meyendorff, p. 23.



influence on both Western and Eastern monasticism. In the East he makes a great impact on the writers of the Philokalia who teach in the tradition of the Jesus Prayer.<sup>92</sup>

### Three Stages of Spiritual Progress

The three stages of spiritual progress are, first, "praktike" leading to "apatheia," second, "the contemplation of the physical world," and third, "the contemplation of God." These stages are central to the spirituality of Evagrius. They represent the "ways of the ascetic and contemplative lives."<sup>93</sup> Asceticism is the "spiritual method for cleansing the affective part of the soul" and bringing it to health.<sup>94</sup> Evagrius presents "eight passionate thoughts" that need to undergo cleansing: "gluttony, then purity, avarice, sadness, anger, acedia, vainglory, and last of all, pride."<sup>95</sup> All thoughts and accompanying passions fit into these eight categories. Evagrius calls them demons also. He teaches that,

It is not in our power to determine whether we are disturbed by these thoughts, but it is up to us to decide if they are to linger within us or not and whether or not they are to stir up our passions.<sup>96</sup>

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<sup>92</sup> Bamberger, pp. lii-lix.

<sup>93</sup> Bamberger, pp. 14-15.

<sup>94</sup> Bamberger, p. 36.

<sup>95</sup> Bamberger, pp. 16-17, 20.

<sup>96</sup> Bamberger, p. 17.

Asceticism and contemplation are essential for the healing of the passions of the soul. The focus of asceticism is the "keeping of the commandments." However, this "ascesis" is not sufficient to heal the soul. The "contemplative activity" must accompany the ascetic activity. This contemplation "must penetrate the spirit." Practice ("praktike") leading to "apatheia" is the "health of the soul" whereas "contemplative knowledge" is the "food of the soul" because the latter unites us with God.<sup>97</sup>

Asceticism flowers into "apatheia." The expressions of "apatheia" are purity, health, an awareness of an inner light, peace or calm, and joy. In effect, one becomes a "perfect man" in the relative and dynamic sense. Above all, "apatheia" gives birth to "agape." The goal of asceticism is "spiritual love." Contemplation pursues the goal of "theology." For Evagrius, "theology" is a "spiritual knowledge" that comes through the contemplation of nature and of God.<sup>98</sup> At one point, he concludes, "If you are a theologian you truly pray. If you truly pray you are a theologian."<sup>99</sup> In the Evagrian sense, prayer and theology live in the most intimate relationship.

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<sup>97</sup> Bamberger, pp. 31, 36.

<sup>98</sup> Bamberger, pp. 19, 25, 33, 34, 36, 37.

<sup>99</sup> Bamberger, p. 65.

### Contemplative Prayer

In the spirituality of Evagrius, "prayer is a continual intercourse of the spirit with God."<sup>100</sup> On another occasion, he proclaims, "prayer is an ascent of the soul to God."<sup>101</sup> He describes prayer as a "habitual state of imperturbable calm" and claims that "it snatches to the heights of intelligible reality the spirit which loves wisdom and which is truly spiritualized by the most intense love."<sup>102</sup> True prayer is above distractions, "Undistracted prayer is the highest act of the intellect."<sup>103</sup> Further yet, true prayer is imageless, "Do not by any means strive to fashion some image or visualize some form at the time of prayer."<sup>104</sup> The counsel that Evagrius imparts, in this matter of imageless prayer, reveals an apparent knowledge of the "physiology of the brain."

When the spirit prays purely without being led astray then the demons no longer come upon it from the left side but from the right. That is to say, they suggest the semblance of God to it in the form of some image that is flattering to the senses, in the hope of leading it to think it has attained the aim of its prayer. Now a certain contemplative man - an excellent person - has remarked that this phenomenon is due to the

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<sup>100</sup> Bamberger, p. 56.

<sup>101</sup> Bamberger, p. 60.

<sup>102</sup> Bamberger, p. 63.

<sup>103</sup> Bamberger, p. 60.

<sup>104</sup> Bamberger, p. 74.

passion of vainglory and also to the influence of a demon who stimulates a specific site of the brain and thus agitates the cerebral circulation.

I hold to the view that this demon I have just spoken of plays a light upon the spirit as he wills. This is his way of stirring up the passion of vainglory. He thus produces a train of reasoning that leads the spirit, all unawares, to give a form to the divine and essential knowledge. Then such a one comes to believe that no hostile force is at work in him, aware as he is that there are no impure disturbances of his flesh, and that, on the contrary he experiences only purity. So he draws the conclusion that the apparition is divine in origin. But in truth it is produced in him by the demon, who, as I have said, makes use of this frightful tactic of stimulating this site of the brain and provoking some change in the light phenomenon controlled by it, thereby causing the above-described change in the spirit.<sup>105</sup>

The need to keep prayer free from distractions and images may lead Evagrius to say, "Keep your eyes lowered while you are praying."<sup>106</sup>

Evagrius calls prayer "the most divine of the virtues."<sup>107</sup> The person who excells in it is a "skilled athlete."<sup>108</sup> Although it takes training and skill to become an "athlete of prayer," prayer is not merely a human event. On the contrary, it is a Divine-human encounter. The Triune God initiates and nourishes true prayer.

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<sup>105</sup> Bamberger, p. 67.

<sup>106</sup> Bamberger, p. 73.

<sup>107</sup> Bamberger, p. 79.

<sup>108</sup> Bamberger, p. 70.

If you wish to pray then it is God whom you need. He it is who gives prayer to the man who prays.

The Holy Spirit takes compassion on our weakness, and though we are impure he often comes to visit us. If he should find our spirit praying to him out of love for the truth he then descends upon it and dispels the whole army of thoughts and reasonings that beset it. And too he urges it on the works of spiritual prayer. God . . . descends upon the spirit itself and infuses his knowledge into it as he pleases. Calm peace he brings to the body's disturbed state through the spirit.<sup>109</sup>

He acknowledges, further, that it is the "power of Jesus Christ our Lord who makes me grow."<sup>110</sup>

Although Evagrius claims that true prayer is imageless prayer, he does suggest that images serve as a sign, especially in dreams. Evagrius' observations reveal his insight into "dream dynamics."

Natural processes which occur in sleep without accompanying images of a stimulating nature are, to a certain measure, indications of a healthy soul. But images that are distinctly formed are a clear indication of sickness. You may be certain that the faces one sees in dreams are, when they occur as ill-defined images, symbols of former affective experiences. Those which are seen clearly, on the other hand, indicate wounds that are still fresh.<sup>111</sup>

## Conclusion

Evagrius Ponticus infuses into Christian spirituality the first "tendency to abstraction." This stream is credited

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<sup>109</sup> Bamberger, pp. 64-65.

<sup>110</sup> Bamberger, p. 42.

<sup>111</sup> Bamberger, p. 31.

usually to Pseudo-Dionysius. However, Evagrius is the originator of imageless prayer. The Cloud of Unknowing follows in the stream of Evagrius also.<sup>112</sup> In addition, Evagrius initiates the "three stages of spiritual progress" which in the East becomes "the prayer of the lips, the mind, and the heart," and in the West "the purgative, the illuminative, and the unitative ways."<sup>113</sup> His approach to prayer represents a desire for true "spiritual knowledge," and a warning not to assume that the images that come to us in prayer are from God. Contemplative prayer, devoid of images, assures that the knowledge that comes to us in prayer, comes to us from God.

### The Ladder of Divine Ascent

#### Introduction

The Ladder of Divine Ascent is to the East what The Imitation of Christ is to the West in terms of popularity and impact, although there are great differences in content. John Climacus (579-649) joins a monastic community at the base of Mount Sinai at the age of sixteen. Monasticism flourishes during this period of time. The center of the movement is at the foot of Mount Sinai. Here monks come to commit themselves to the solitary life. Climacus writes the

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<sup>112</sup> Bouyer, 1:381.

<sup>113</sup> Holmes, III, p. 37.

classic toward the end of his life while caring for a large monastic community. His pastoral concerns show through its pages. John is a contemporary of St. Maximus the Confessor.<sup>114</sup>

Pseudo Macarius is the "originator of the Jesus Prayer," which becomes the center of Byzantine spirituality, but John Climacus is the initiator of the "first systematic development of the 'Jesus Prayer.'"<sup>115</sup> The "Jesus Prayer" is the unceasing repetition of the invocation, 'Lord Jesus Christ, Son of God, have mercy on me,' although it has various other forms such as the repetition of the name of 'Jesus.'<sup>116</sup> John Climacus' spirituality centers on the invocation of Jesus name. There is evidence in the classic to suggest that John recites the "Jesus Prayer" in a manner that synchronizes with his breathing. This practice becomes a pattern for the Hesychasts in the fourteenth-century.<sup>117</sup>

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<sup>114</sup> Colm Luibheid and Norman Russell, trans., John Climacus: The Ladder of Divine Ascent, editor-in-chief Richard J. Payne, *The Classics of Western Spirituality* (New York: Paulist Press, 1982), pp. 1-6.

<sup>115</sup> Bouyer, 2:576.

<sup>116</sup> Bouyer, 2:576.

<sup>117</sup> Meyendorff, p. 35.

## The Ladder

The image of the ladder originates with Jacob's vision (Gen. 28:12) of a ladder ascending from earth to heaven. By the time John Climacus comes on the scene, the image permeates the "spiritual imagination of the Christian East" and represents the steps of the soul's ascent to God.<sup>118</sup> John's ladder has thirty steps with three natural divisions.

### I. The Break with the World

1. Renunciation
2. Detachment
3. Exile

### II. The Practice of the Virtues ('Active Life')

#### (i) Fundamental Virtues

4. Obedience
5. Penitence
6. Remembrance of Death
7. Sorrow

#### (ii) The Struggle Against the Passions

##### (a) Passions That Are Predominantly Non-physical

8. Anger
9. Malice
10. Slander
11. Talkativeness
12. Falsehood
13. Despondency

##### (b) Physical and Material Passions

14. Gluttony
15. Lust
- 16-17. Avarice

##### (c) Non-Physical Passions (cont.)

- 18-20. Insensitivity
21. Fear
22. Vainglory
23. Pride (also Blasphemy)

#### (iii) Higher Virtues of 'Active Life'

24. Simplicity
25. Humility
26. Discernment



### III. Union with God (Transition to the 'Contemplative Life')

- 27. Stillness
- 28. Prayer
- 29. Dispassion
- 30. Love<sup>119</sup>

The movement of the spiritual life is from "human effort (kopos) to divine gift (charisma)" with the most attention given to the "practice of the virtues." It is John's hope, possibly, to root the monks in the virtues in order to prevent them from seeking ecstasies and visions prematurely. The reader should be careful not to interpret the steps of the ladder too literally. Although there is significance in the order, the steps are not "strictly consecutive stages" as the image appears to suggest. One continues to live the lower steps while climbing to the higher steps of the ladder.<sup>120</sup>

### Breaking with the World

The journey of Christ's servants begins with the renunciation of the world for the "love of God." The renunciation involves a detachment from worldly affairs, family commitments, and the pride that follows obedience. A most important step follows a person's breaking with the world. This step is the choice of a way of life that

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<sup>119</sup> Luibheid and Russell, pp. 12-13.

<sup>120</sup> Luibheid and Russell, pp. 14-16.

nurtures this renunciation and subsequent growth in the virtues. There are three forms of monastic life, "the road of withdrawal and solitude for the spiritual athlete; . . . the life of stillness shared with one or two others; . . . the practice of living patiently in community." The choice should be made carefully. Persons need guidance from "spiritual fathers" as well as "their own self-understanding" in choosing "a place, a way of life, an abode and the exercises that suit them."<sup>121</sup>

### Practicing the Virtues

Climacus does not progress too far up the ladder before he encounters obedience, the fourth step. As the other classics in this study indicate, obedience is a fundamental virtue in the spiritual life. He describes obedience in the following manner.

Obedience is the total renunciation of our own life, and it shows up clearly in the way we act. Or, again, obedience is the mortification of the members while the mind remains alive. Obedience is unquestioned movement, death freely accepted, a simple life, danger faced without worry, an unprepared defense before God, fearlessness before death, a safe voyage, a sleeper's journey. Obedience is the burial place of the will and the resurrection of lowliness. . . . Indeed, to obey is, with all deliberateness, to put aside the capacity to make one's own judgment.<sup>122</sup>

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<sup>121</sup> Luibheid and Russell, pp. 76, 79, 83.

<sup>122</sup> Luibheid and Russell, pp. 91-92.

Obedience marks the end of "self-direction" in a monk's life. The gift of spiritual direction, so rooted in the Catholic and Byzantine traditions, is a human expression of one's obedience to the Lord. Persons entrust themselves to others in the Lord who are more spiritually mature, such as, to spiritual directors, superiors, abbots or confessors. This relationship is a vital element in the spiritual formation process. Moreover, it offers an opportunity to practice obedience and confession. The choice of a director relates to one's self-knowledge. Climacus encourages us to "analyze the nature of our passions and of our obedience, so as to choose our director accordingly." He is acknowledging the various spiritual gifts and differing temperaments of directors. A directee's needs should correspond to a director's gifts and temperament. In effect, spiritual direction is important because it is not safe to walk alone.<sup>123</sup>

Mourning, the seventh step, has a unique place in Byzantine spirituality. The spiritual masters call it "compunction," the "gift of spiritual tears." It is the "joyful sorrow" that cleanses one's life.<sup>124</sup> Compunction is a gift from God.

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<sup>123</sup> Luibheid and Russell, pp. 92-93, 108, 110, 119.

<sup>124</sup> Luibheid and Russell, pp. 136-137.

In the domain of creation as in that of compunction, there is that which moves itself and that which is moved by some other agent. When the soul grows tearful, weeps, and is filled with tenderness, and all this without having striven for it, then let us run, for the Lord has arrived uninvited and is holding out to us the sponge of loving sorrow, the cool waters of blessed sadness with which to wipe away the record of our sins. Guard these tears like the apple until they go away, for they have a power greater than anything that comes from our own efforts and our own meditation.<sup>125</sup>

As I ponder the true nature of compunction, I find myself amazed by the way in which inward joy and gladness mingle with what we call mourning and grief, like honey in a comb. There must be a lesson here, and it surely is that compunction is properly a gift from God, so that there is a real pleasure in the soul, since God secretly brings consolation to those who in their heart of hearts are repentant.<sup>126</sup>

The tears that God produces in the soul are expressions of His love and holiness. The benefits to the soul are "comfort," "enlightenment," and "purity of heart."<sup>127</sup>

Many of the steps of growth pertain to overcoming the various hindrances that impede one's ascent. One hindrance of great importance is despondency or "tedium of the spirit" which has the capacity to paralyze the person seeking to ascend the ladder of growth. It may be the most serious of the eight deadly sins that Evagrius mentions in the previous classic. Evagrius calls it "acedia" or "the noonday demon"

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<sup>125</sup> Luibheid and Russell, p. 139.

<sup>126</sup> Luibheid and Russell, p. 141.

<sup>127</sup> Luibheid and Russell, pp. 143-144.

and claims it is the most serious of the vices.<sup>128</sup> Climacus agrees with Ponticus concerning the serious nature of this vice on the spiritual journey. Climacus gives his unique description of this sin.

Tedium is the paralysis of the soul, a slackness of the mind, a neglect of religious exercises, a hostility to vows taken. It is an approval of worldly things. It is a voice claiming that God has no mercy and no love for men. It is a laziness in the singing of hymns, a weakness in prayer, a stubborn urge for service, a dedication to the work of the hands, an indifference to the requirement of obedience.

tedium visits the hermit at noon. . . . Tedium reminds those at prayer of some job to be done, and in her brutish way she searches out any plausible excuse to drag us from prayer, as though with some kind of halter.

At the third hour, the devil of tedium causes shivering, headache, and vertigo. By the ninth hour, the patient has recovered his strength, and when dinner is ready he jumps out of bed. But now when the time for prayer comes, his body begins to languish once more. He begins his prayers, but the tedium makes him sleepy and the verses of the psalms are snatched from his mouth by untimely yawns.

Tedium is one of the eight deadly vices, and indeed the gravest of them all. . . . When the psalms do not have to be sung, tedium does not arise, and the Office is hardly over when the eyes are ready to open again.

The real men of spirit can be seen at the time when tedium strikes, for nothing gains so many crowns for a monk as the struggle against this. Note how tedium hits you when you are standing, and if you sit down, it suggests that it would be a good thing to lean back. It suggests that you prop yourself up against the walls of your cell. It produces noise and footsteps - and there you go peeping out of the window.<sup>129</sup>

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<sup>128</sup> Bamberger, pp. 18-19.

<sup>129</sup> Luibheid and Russell, pp. 162-163.

The person who overcomes this "tedium of the spirit" is one who becomes "really outstanding in all virtue."<sup>130</sup>

Climacus believes that there is no end to one's growth in the virtues. In this belief he follows in the tradition of Gregory of Nyssa and his doctrine of "eternal progress."

Climacus writes that there is "no boundary to virtue." We shall progress in the virtues in the present and future ages, "we will never cease to progress in it, as we add light to light."<sup>131</sup> This doctrine does not mean, however, that the servant of Christ can assume progress in the virtues in this life. There must be an attentiveness to such growth, "Keep track of the exact condition of each passion and of each virtue, and you will know exactly how you are making progress."<sup>132</sup> Earlier in the classic, John gives an example of one practice in a monastic community which may relate to this attentiveness to growth. Many of the brothers in this particular community carry a "small book" on their belt at the "instructions of the superior." In this "small book" each monk writes down his daily thoughts. The monk shares these thoughts with the "shepherd" at some appropriate time.

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<sup>130</sup> Luibheid and Russell, p. 164.

<sup>131</sup> Luibheid and Russell, pp. 250-251.

<sup>132</sup> Luibheid and Russell, p. 259.

The apparent purpose is to discern the value or harm of these thoughts for the monk's growth in virtue.<sup>133</sup>

### Union with God

The final four steps of the ladder represent union with God. The first step of this union is "stillness." A "hesychast" enters into the stillness of body and soul where one is able to understand and manage "feelings," "perceptions," and "thoughts." In effect, the mind becomes "unassailable." This stillness penetrates "the deep places of the heart." Climacus calls it the "technique of prayer" which one learns "systematically." It is a technique on the human side only. On the Divine side it is a "gift of calm from the Holy Spirit."<sup>134</sup> More specifically,

Stillness is worshipping God unceasingly and waiting on Him.

Let the remembrance of Jesus be present with your every breath. Then indeed you will appreciate the value of stillness.<sup>135</sup>

The "remembrance of Jesus" with the technique of breathing is an important synthesis in the development of the "Jesus Prayer."

The second step is "prayer." Climacus defines it as "a dialog and a union of man with God" which can take various

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<sup>133</sup> Luibheid and Russell, p. 105.

<sup>134</sup> Luibheid and Russell, pp. 261-263, 268.

<sup>135</sup> Luibheid and Russell, pp. 269-270.

forms. However, true prayer is brief in content and free from distractions. It may focus on a word or phrase that brings delight or sorrow.<sup>136</sup> The concentration of the mind is crucial to prayer. In brief,

The beginning of prayer is the expulsion of distractions from the very start by a single thought; the middle stage is the concentration on what is being said or thought; its conclusion is rapture in the Lord.<sup>137</sup>

Furthermore, one is not to "form sensory images during prayer" because these images become distractions. If a person becomes overwhelmed by these instructions such a person need only recall that God is the "special teacher" of prayer.<sup>138</sup>

The third of the final four steps on the ladder is "dispassion," an "uncompleted perfection of the perfect." In this stage a person "keeps his soul continually in the presence of the Lord." The person who enters dispassion is "lifted up to the contemplation of God" and is "immersed in virtues." Such a one encounters the Lord's will as "a sort of inner voice through illumination." This person "no longer lives himself, but it is Christ Who lives in him (cf. Gal. 2:20)." The soul becomes like a "celestial palace" with many

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<sup>136</sup> Luibheid and Russell, pp. 274-275.

<sup>137</sup> Luibheid and Russell, p. 276.

<sup>138</sup> Luibheid and Russell, pp. 279, 281.



"dwelling places within." The soul "should run to enter the "bridal chamber of this palace."<sup>139</sup> The implication is that Christ dwells within this "bridal chamber" and the soul enters into union with Him there.

The top step of the ladder is "faith, hope, and love." They appear as a "single radiance" in the soul.<sup>140</sup> In this stage, "The consubstantial ['indwelling'] Word brings purity to completion, and . . . the disciple of sacred knowledge is illuminated." This purity forms the "foundation for theology ['the knowledge of God from experience rather than from study']". Union with God in love is "an abyss of illumination, a fountain of fire, bubbling up to inflame the thirsty soul. It is . . . the progress of eternity."<sup>141</sup>

### Conclusion

In The Ladder of Divine Ascent John Climacus invites us to allow the ladder to teach us the "spiritual union of the virtues."<sup>142</sup> The wisdom he imparts is manifold. He gives us access to the deep significance of the "Jesus Prayer" in our union with God. In essence, Climacus offers a way of unceasing prayer in union with the indwelling Christ. Is the

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<sup>139</sup> Luibheid and Russell, pp. 282, 284.

<sup>140</sup> Luibheid and Russell, p. 286.

<sup>141</sup> Luibheid and Russell, p. 288.

<sup>142</sup> Luibheid and Russell, p. 290.

Apostle Paul's command to "pray without ceasing" possible?  
This spiritual classic answers with a resounding, "Yes!"

### The Discourses

#### Introduction

Symeon the New Theologian (949-1022) lives during the period of the nominalist controversy in the West led by St. Bernard (realists) and Peter Abelard (nominalists). Abelard and the nominalists prevail and theology becomes "scholasticism" in the West, thereby separating "mystical theology" from "speculative theology." A similar trend occurs in the Byzantine Christian world which leads to the separation of theology from "authentic religious experience or mysticism." It has the effect of degenerating the Christian life into formalism among the monks and laity. He senses a special call to renew in his day "a living experience of God." He desires to restore the "heart" to what has become merely a "head" response to Christianity. Symeon is unique among the Byzantine spiritual masters. He is the first to speak so openly about his own experiences with God.<sup>143</sup>

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<sup>143</sup> C. J. de Catanzaro, trans., Symeon the New Theologian: The Discourses, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1980), pp. 1-2.

Symeon is born into a home of nobility in Asia Minor. In 1009 he is exiled primarily because of two elements in his teachings. The first element is that one needs to experience grace within oneself or one is not in grace. The second element is the supremacy of the experience of God above the hierarchy's authority. The religious authorities lift the exile before his death and invite him to return to Constantinople. Symeon declines the invitation. He spends his exile in relative solitude, in giving spiritual direction and in writing. He introduces a "new genre of spiritual writing" in which he openly and vividly describes his own interior experiences of the indwelling Christ. The Discourses are the messages he delivers to his monks. A reading of this classic confirms the observation that he is "one of the great charismatic figures in Christian spirituality."<sup>144</sup>

#### Perfect Holiness and Perfect Love

Symeon addresses some of the great themes of Christian spirituality, among which are perfect holiness and perfect love. He posits two criteria for holiness: first, "their orthodox faith and praiseworthy life," and second, "the gift of the Holy Spirit and His spiritual gifts." The person who fulfills these criteria receives the "pronouncement of his

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<sup>144</sup> de Catanzaro, pp. 5, 6, 11, 13, 15, 16.

blessedness" from the Church.<sup>145</sup> It is important to see that the first criteria contains the two elements of the orthodox faith and a praiseworthy life. In these two elements Symeon lays the partial basis of holiness as "faith and works." The two are inseparable, and without them, the second criteria cannot be realized. No person can be "spiritual" or "holy" without the gift of the Holy Spirit. Symeon makes clear that the "practice of good deeds" does not mean that a person is "sanctified simply by works." He is aware of the teaching of the Apostle Paul, that a person is not "justified by the works of the law." Nevertheless, Scripture emphasizes the vital importance of works, that "a person becomes holy" by the practice of them. Symeon believes that "the Lord spoke this especially to those who had already received the grace of the Spirit in order to urge them not to presume on the gift and turn back to evil through apathy."<sup>146</sup> On the one hand Symeon says that faith and works are preparatory for the reception of the gift of the Spirit, but, on the other hand, he suggests that the emphasis in Scripture on works making a person holy is written especially for those who already have the gift of the Spirit.

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<sup>145</sup> de Catanzaro, p. 163.

<sup>146</sup> de Catanzaro, p. 163-164.

Those persons who live in perfect union with God are those "who have wholly possessed Christ in themselves by action and experience, by perception, knowledge, and contemplation."<sup>147</sup> The highest expression of this union is to be "perfected in love of God and of neighbor!" This love finds expression in a person's life through the practicing of the commandments. The keeping of the commandments causes love to grow and prepares the heart for "new birth." But the virtue of love does not reach its perfection until one becomes a recipient of the "gift of the Holy Spirit."<sup>148</sup>

#### Baptism of the Holy Spirit

The distinct feature of the classic is its radiant teaching on the work of the Holy Spirit in the life of a believer. Simeon teaches two baptisms, the baptism of water and the baptism of the Holy Spirit. In fact, his purpose for writing The Discourses pertains to this second baptism especially.

we do this in order that we by this account may be of help to those who think that they have the Holy Spirit unconsciously since divine Baptism. For this discourse teaches us first of the total darkness and obscurity that at first prevails in us, that is, our alienation from the divine Light, when it clearly goes as far as ignorance about God. Then it describes the reproach on the part of the conscience, then the fear, then the desire for the remission of debts. It directs the man

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<sup>147</sup> de Catanzaro, pp. 143-144.

<sup>148</sup> de Catanzaro, pp. 148-149.

who seeks a mediator and helper for this purpose, for no one is able to approach by himself without shame; all are burdened by the shame of many sins. Then how by the intellectual illumination of the Holy Spirit he obtains and sees a mediator and a shepherd and intercessor. The Spirit also shows him the beginning of the illumination, into which he had not previously been initiated. But even though he has received this revelation, when the contemplation of the Spirit departs from him and he is deprived of it he falls back into the darkness of many sins. After these things our discourse has told of a second call that takes place through the shepherd and then of the subsequent obedience, faith, humility, submission; how through these bit by bit a clear transformation takes place in our knowledge and contemplation. He who has not recognized that change taking place in himself in accordance with the description in this discourse cannot possibly have the Holy Spirit dwelling within him.<sup>149</sup>

There appears to be a close relationship between his teaching of a "second Baptism" through which one becomes a recipient of the "gift of the Holy Spirit" and the conscious realization of the work of grace within the soul. He suggests above that a person may possess the "Holy Spirit unconsciously" at the first Baptism which is of water. However, the reality of the Spirit's work will penetrate consciousness if it is genuine. The second Baptism, which is of the Spirit, is a deeper conversion or second stage that reaches the level of consciousness and transforms a person's life. The second Baptism comes through penitence, death to self-will, and faith.<sup>150</sup> The Spirit effects a union with

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<sup>149</sup> de Catanzaro, p. 366.

<sup>150</sup> de Catanzaro, pp. 337, 341.

Christ in His resurrection life. In terms of the effect on sin, the Holy Spirit cleanses sin "from the soul like dirt" and "without it, even with great effort, one gains nothing." Moreover, the "coming of the Paraclete grants freedom to the soul, not merely in part, but completely and totally."<sup>151</sup>

### The Light of God

Union with Christ in His resurrection life fills the soul with the Light of God. The doctrine of the inner light is not important for Symeon only but for the whole of Byzantine spirituality. Symeon adds a unique dimension. For Symeon, the light of God relates intimately to the transforming encounter with the Spirit. He observes, "Where there is the enlightenment of the Spirit there is the outpouring of the light of God." Clearly, the baptism of the Spirit fills the soul with the light of God. He maintains that "the true imprint of the seal of Christ" is the "illumination of the Holy Spirit." The light represents the Divine "energies" within the soul that take on many forms. The forms of these energies, such as the virtues, are "signs" of the indwelling Christ.<sup>152</sup>

to those who have entered into union with Him He imparts of His own brightness to the extent that they have been purified. When the lamp of the soul, that is, the mind,

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<sup>151</sup> de Catanzaro, pp. 125, 129, 182-183, 188.

<sup>152</sup> de Catanzaro, pp. 53-54.

has been kindled, then it knows that a divine fire has taken hold of it and inflamed it. How great a marvel! Man is united to God spiritually and physically, since the soul is not separated from the mind, neither the body from the soul. By being united in essence man also has three hypostases by grace. He is a single god by adoption with body and soul and the divine Spirit, of whom he has become a partaker. . . . We become the divine offspring of the Divine Spirit.<sup>153</sup>

### Spiritual Virtues

There can be no doubt that the transforming experience of the Spirit is a gift from God. A person can prepare to receive Him but cannot effect His descent into the soul. When He comes our "works and actions" rise to a new level. They become "spiritual virtues." The virtues have one path and one goal, namely, "the kingdom of heaven."<sup>154</sup>

Thus every excellent and good action that is done in accordance with the commandment of the Lord becomes a virtue. Just as a farmer wearies himself by merely plowing, digging, and sowing the seed on the ground, but it grows and produces fruit early and late . . . by God's gift, so it is in reality, as you will discover, in spiritual matters. It belongs to us to engage in every activity and with much toil and weariness to sow the seeds of virtue, but by God's gift and mercy alone the rain of His loving-kindness and grace falls and causes the unfruitful soil of our hearts to bear fruit. When the grain of the word . . . falls on our souls it receives the moisture of God's goodness; it germinates, grows, and becomes a great tree . . . that is, it attains to mature manhood, to 'the measure of the stature of the fullness of Christ' (Eph. 4:13).<sup>155</sup>

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<sup>153</sup> de Catanzaro, p. 195.

<sup>154</sup> de Catanzaro, p. 42.

<sup>155</sup> de Catanzaro, p. 220.



Symeon places a high priority on the virtue of fasting. In fact, he calls fasting the "foundation of every spiritual activity." This means that the other virtues build upon this one. If one gives in to a "full stomach and improper desires" then the "whole structure of virtues" collapses. The passions would then control the soul. This must not happen. Therefore, one accompanies fasting with "vigil" which probably refers to a special attentiveness to God and one's life during fasting. It might involve praying instead of eating or sleeping. Fasting, strengthened by vigils, is a "healer of our souls."<sup>156</sup>

Fasting gradually disperses and drives away spiritual darkness and the veil of sin that lies on the soul, just as the sun dispels the mist. Fasting enables us spiritually to see that spiritual air in which Christ, the Sun who knows no setting, does not rise, but shines without ceasing.<sup>157</sup>

Another spiritual virtue is the reading and feeding on the words of God in Scripture. These words have a unique capacity to feed the soul.<sup>158</sup> Symeon models this virtue. He saturates the classic with words of Scripture. Each dialogue is a fresh breath of the word of God. Symeon's counsel is to place these words in our hearts because Scripture is a treasure chest of "spiritual knowledge."

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<sup>156</sup> de Catanzaro, pp. 169-170.

<sup>157</sup> de Catanzaro, p. 168.

<sup>158</sup> de Catanzaro, p. 171.

Think of the chest as the Gospel of Christ and the other divine Scriptures. In them there is enclosed and sealed up eternal life together with the unutterable and eternal blessings which it contains, though unseen by physical eyes. As the Lord's word says, 'Search the Scriptures, for in them is eternal life' . . . As for the man who carries the chest about, think of him as one who learns all the Scriptures by heart and always quotes them with his mouth. He carries them about in the memory of his soul as in a chest containing God's commandments as precious stones . . . wherein is eternal life. For Christ's words are light and life, as He Himself says, 'He who does not obey the Son shall not see life' . . . Together with the commandments [it contains] the virtues, like pearls.<sup>159</sup>

Symeon believes that "spiritual knowledge" is "hidden and veiled in the letter" of Scripture. The Holy Spirit comes to open the mysteries of revelation through His indwelling "presence," "illumination," and "radiance." As we contemplate the revelation of God, the Holy Spirit translates the letter into "spiritual knowledge" and therein we find deep spiritual nourishment.<sup>160</sup> But we cannot understand these mysteries unless we have been "baptized in the Holy Spirit."

How shall they apprehend such mysteries, who have never at all experienced in themselves the recasting, renewal, transformation, reshaping, regeneration, that He brings about? Those who have not yet been baptized in the Holy Spirit . . . how can they know the change that comes over those who have been baptized in Him? . . . Those who have refused to experience this, but by their negligence have missed this glory - for they have received the power to become such . . . - tell me,

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<sup>159</sup> de Catanzaro, p. 262.

<sup>160</sup> de Catanzaro, p. 262-264.

what knowledge will enable them to understand or in any way imagine what the others have become?<sup>161</sup>

Compunction, "the gift of tears," is another spiritual virtue that is indispensable to the spiritual life. This gift must be sought with fervent heart, for without it, there is no true repentance. Symeon knows that "the divine fire of compunction effects with tears, or rather by means of them," the transformation of the soul and "produces virtues."

compunction is the fruit of practice and the means whereby the fruits are obtained. Or, rather, it produces virtues, it creates them. . . . Therefore he who wishes to rid himself of passions or attain virtues must diligently seek compunction before all [other] good things and together with all the virtues. Apart from it he will never see his own soul purified. . . . No one will ever prove from the divine Scriptures that any person ever was cleansed without tears and constant compunction. No one ever became holy or received the Holy Spirit, or had the vision of God or experienced His dwelling within himself, or ever had Him dwelling in his heart, without previous repentance and compunction and constant tears ever flowing as from a fountain. Such tears flood and wash out the house of the soul; they moisten and refresh the soul that has been possessed and enflamed by the unapproachable fire.<sup>162</sup>

There are many other spiritual virtues that Symeon develops in his classic. In the practice of these virtues we must keep the goal of all spiritual effort clearly in mind. As we practice the virtues, "bit by bit, by steps that appear

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<sup>161</sup> de Catanzaro, p. 264.

<sup>162</sup> de Catanzaro, pp. 80-81.

insignificant, we shall make progress toward greater perfection, and ascend to become perfect men in Christ."<sup>163</sup>

### Conclusion

Symeon the New Theologian is a spiritual master with a unique synthesis. The Discourses reveal that he is indeed a New Theologian. The synthesis comes from three streams. First, he drinks deeply from Scripture. Second, he drinks deeply from the traditional fathers of the church. Third, he drinks deeply from the baptism of the Holy Spirit.<sup>164</sup> The result is a dynamic model of spiritual renewal for the church.

### The Triads

#### Introduction

Evagrius Ponticus' teaching on prayer inspires what later becomes known as the hesychast tradition. The Greek word 'hesychia' means 'quietude.' The hesychast tradition refers to those monks who, from the fourth century onward, devote their lives to solitude, contemplation, and the Jesus Prayer. Pseudo-Macarius makes a significant contribution to the prayer by shifting the center of prayer from the 'mind' to the 'heart' and moving it in a "Christocentric and

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<sup>163</sup> de Catanzaro, p. 318.

<sup>164</sup> de Catanzaro, pp. 15-16.

sacramental" direction. The prayer becomes known as the "Jesus Prayer" or the "prayer of the heart." The prayer is an unceasing repetition of the phrase, 'Lord Jesus Christ, Son of God, have mercy on me, a sinner.' There are several other forms of the prayer but all focus on invoking the name and presence of Jesus. The prayer comes to be associated with a breathing technique also. The Jesus Prayer becomes the center of Byzantine spirituality.<sup>165</sup>

Gregory Palamas (1296-1359), born in Constantinople, becomes a monk in the hesychast tradition. After several years of this way of life at Mount Athos, and other locations, he enters a debate with Barlaam, a philosopher. The debate extends to the church and society. The issue of the debate is the legitimacy of hesychast spirituality. The debate leads Gregory to write a major defense of the tradition under the title, Triads in Defence of the Holy Hesychasts. In The Triads Gregory defends the "theological foundation . . . understanding of prayer and . . . the pursuit of their avowed goal: the deification or theosis of man in Christ."<sup>166</sup>

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<sup>165</sup> John Meyendorff, ed., Gregory Palamas - The Triads, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1983), pp. 1-4.

<sup>166</sup> Meyendorff, The Triads, pp. 5-8.

## Philosophy

Reason is a "divine gift" but is "perverted" in its natural state. The devil turns this gift into foolish wisdom. The question remains, does philosophy have any useful purpose? Gregory answers in the affirmative. Secular philosophy does have value, but separating the "honey" from the "hemlock" is a dangerous process. Most of the heresies have philosophy as their source. The better way is to "contemplate the wisdom of God." Secular education teaches a knowledge that is "a gift of nature, and not of grace." Sacred knowledge, on the other hand, is "a gift of God and not a natural gift."<sup>167</sup>

## Apophatic Theology

Apophatic theology is the "negative way" but it is not a negative experience. This theology moves beyond negation or emptying of the mind. The mind is not simply left in abstraction, empty of thoughts and images. The emptying of the mind precedes the filling of the mind. Mental activity ceases and spiritual understanding begins.<sup>168</sup> The mind fills with divine light.

So, when the saints contemplate this divine light within themselves, seeing it by the divinising communion of the Spirit, through the mysterious visitation of

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<sup>167</sup> Meyendorff, The Triads, pp. 25-30.

<sup>168</sup> Meyendorff, The Triads, pp. 32-36.

perfecting illuminations - then they behold the garment of their deification, their mind being glorified and filled by the grace of the Word, beautiful beyond measure in His splendour; just as the divinity of the Word on the mountain glorified with divine light the body conjoined to it. For 'the glory which the Father gave Him', He Himself has given to those obedient to Him, as the Gospel says, and 'He willed that they should be with Him and contemplate His glory'.

How can this be accomplished corporeally, now that He Himself is no longer corporeally present after His ascension to the heavens? It is necessarily carried out in a spiritual fashion, for the mind becomes supercelestial, and as it were the companion of Him who passed beyond the heavens for our sake, since it is manifestly yet mysteriously united to God, and contemplates supernatural and ineffable visions, being filled with all the immaterial knowledge of a higher light. Then it is no longer the sacred symbols accessible to the senses that it contemplates, nor yet the variety of Sacred Scripture that it knows; it is made beautiful by the creative and primordial Beauty, and illumined by the radiance of God.<sup>169</sup>

The light that fills the soul is not the "divine essence" but is a "divine manifestation." All words of explanation one uses to capture the vision are inferior to the experience itself. God is both "beyond knowledge" and "beyond unknowing." The explanations, therefore, proceed by way of likeness, employing "analogies" and "similies." The manifestation itself is "ineffable," it transcends explanation. The "light" is a manifestation of God, dwelling within the soul, and is the "source of deification."<sup>170</sup>

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<sup>169</sup> Meyendorff, The Triads, p. 33.

<sup>170</sup> Meyendorff, The Triads, pp. 32-33, 39.

### Hesychast Prayer

In hesychast prayer, one's attention centers in the heart, which is the center of all, including the "place of the rational faculty." The problem is that the senses have the effect of scattering the mind in all directions. Hesychast prayer returns the thoughts of the mind to the interior, the heart, where in a state of "inner quiet" one can maintain an attentiveness to oneself and to grace. When grace comes the Spirit rules over all the thoughts and passions. But before the rule of the Spirit can occur, a person must "recollect the mind not only within the body and heart, but also within itself."<sup>171</sup>

The process is not an easy one initially. The beginner discovers that the mind is uncontrollable. The person is capable of recollecting the mind only momentarily. The thoughts of the mind scatter again in response to the senses. The beginner must continue to return the mind to the heart. The breathing technique is helpful here.

This is why certain masters recommend them to control the movement inwards and outwards of the breath, and to hold it back a little; in this way, they will also be able to control the mind together with the breath - this, at any rate, until such time as they have made progress, with the aid of God, have restrained the intellect from becoming distracted by what surrounds it, have purified it and truly become capable of leading it to a "unified recollection". One can state that this recollection is a spontaneous effect of the attention of

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<sup>171</sup> Meyendorff, The Triads, pp. 42-44.



the mind, for the to-and-fro movement of the breath becomes quietened during intensive reflection, especially with those who maintain inner quiet in body and soul.<sup>172</sup>

For those who progress in hesychasm this "entry of the soul" comes natural. For the beginner, however, it does not come without "toil" and "patience" which are the "fruit of love."<sup>173</sup>

The attainment of mental prayer is difficult for another reason. The distractions of the mind relate intimately to the "passionate emotions" of a person. One must overcome the "evil passions" so interwoven with the senses. These passions disperse the mind from within itself seeking "sensual delights." A person combats these passions with ascetical practices like fastings and vigils. These practices lead to the inner work of "holy compunction" which is a cleansing from sin so necessary for the work of mental prayer. The passions are brought to "impassibility" or calm.<sup>174</sup>

Impassibility does not consist in mortifying the passionate part of the soul, but in removing it from evil to good, and directing its energies toward divine things.

But if one uses these things properly, then through the knowledge of created things, spiritually understood, one will arrive at knowledge of God; and through the

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<sup>172</sup> Meyendorff, The Triads, p. 46.

<sup>173</sup> Meyendorff, The Triads, p. 46.

<sup>174</sup> Meyendorff, The Triads, p. 49.

passionate part of the soul which has been orientated towards the end for which God created it, one will practise the corresponding virtues: with the concupiscent appetite, one will embrace charity, and with the irascible, one will practise patience. It is thus not the man who has killed the passionate part of his soul who has the preeminence, for such a one would have no momentum or activity to acquire a divine state and right dispositions and relationship with God; but rather, the prize goes to him who has put that part of his soul under subjection, so that by its obedience to the mind, which is by nature appointed to rule, it may ever tend towards, God, as is right, by the uninterrupted remembrance of Him. Thanks to this remembrance, he will come to possess a divine disposition, and cause the soul to progress towards the highest state of all, the love of God. Through this love, he will accomplish the commandments of Him whom he loves, in accord with Scripture, and will put into practise and acquire a pure and perfect love for his neighbour, something that cannot exist without impossibility.<sup>175</sup>

Gregory reveals that God stimulates growth through the unceasing remembrance of Jesus. The prayer is thoroughly Christocentric in nature. The person, through the prayer, comes to possess the divine character of which the highest manifestation is love.

### Deification

Gregory calls the process of transformation a "deification in Christ." Gregory describes this deification in terms of "glory" and "light." Both terms have a close association in Scripture. If one calls them symbols one must realize that they are symbols with objective reality. Light

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<sup>175</sup> Meyendorff, The Triads, pp. 54-55.

is a symbol of union but a symbol with objective reality. In other words, the light and the glory are really present in the soul. This light is "not the divine essence, but a glory and radiance inseparable from His nature, by which he unites Himself" to us. We receive the "glory of the divine nature," not the "divine nature" itself. In such a union "the mind sees God in the Spirit in a manner transcending human powers." Even the body undergoes deification by the "grace of the Spirit, transmitted to the body, through the soul," wherein the body experiences the pleasure of "divine things," rejects "evil things," and "inspires its own sanctification and inalienable divinization, as the miracle-working relics of the saints clearly demonstrate." Certain "charisms of the Spirit" operate through the body. One example is the reception of the Spirit through the laying on of hands.<sup>176</sup> These evidences point to the transformation of the body in deification.

Gregory uses the word "energies" also to describe the deification or transfiguration that the soul and body experience in union with God. Again, these "energies" are essential to God, are uncreated, but are not the "essence of God." In other words, the "light," "glory," and "energies" are not separate from His nature, but at the same time, are

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<sup>176</sup> Meyendorff, The Triads, pp. 51-53, 57, 58, 60-63, 66.

not the essence of His nature. They represent His powers or manifestations. The virtues are examples of the divine energies in the soul, expressions of the "deifying gift." The Spirit imparts the "deifying gift," "effected by grace," but He transcends it also.<sup>177</sup> Gregory explains,

The deifying gift of the Spirit thus cannot be equated with the superessential essence of God. It is the deifying energy of this divine essence, yet not the totality of this energy, even though it is indivisible in itself. Indeed what created thing could receive the entire, infinitely potent power of the Spirit.

As for us, 'it is of His fulness that we have all received. The essence of God is everywhere, for, as it is said, 'the Spirit fills all things', according to essence. Deification is likewise everywhere, ineffably present from the essence and inseparable from it, as its natural power. But just as one cannot set fire, if there is no matter to receive it, nor any sense organ capable of receiving its luminous energy, in the same way one cannot contemplate deification if there is no matter to receive the divine manifestation. But if with every veil removed it lays hold of appropriate matter, that is of any purified rational nature, freed from the veil of manifold evil, then it becomes itself visible as a spiritual light, or rather it transforms these creatures into spiritual light.<sup>178</sup>

In simple terms, a deified person becomes like God. It is an adoption into sonship "actualized by faith."<sup>179</sup>

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<sup>177</sup> Meyendorff, The Triads, pp. 81-83, 95.

<sup>178</sup> Meyendorff, The Triads, p. 89.

<sup>179</sup> Meyendorff, The Triads, p. 86.

## Conclusion

Gregory Palamas provides hesychasm with its first theological system, integrating Scripture with the Greek Fathers. There are critics who suggest that he introduces a "duality in God" also. His supporters deny this criticism. They maintain that "God is wholly and entirely present both in His essence and in His energies."<sup>180</sup> In this classic Gregory gives the theological underpinnings of the Jesus Prayer, the prayer that inspires an entire Christian tradition.

## The Way of a Pilgrim

### Introduction

The classic, according to tradition, is written by a nineteenth-century Russian peasant whose identity is unknown. The story enjoys extraordinary popularity today, possibly because of its beauty and simplicity. It touches a chord in the heart of any person who longs for meaningful communion with God through the vehicle of prayer.

### The Journey

The journey begins with the pilgrim expressing disappointment that no one can teach him to pray without ceasing. The homilies of his day inform him of the need and

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<sup>180</sup> Meyendorff, St. Gregory Palamas and Orthodox Spirituality, pp. 108, 126.

the benefits of prayer without ceasing, but do not show him how it is possible to pray literally without ceasing. He reaches a critical turning point in his journey when he encounters an elder who teaches him to pray without ceasing. The elder gives him this advice,

The ceaseless Jesus Prayer is a continuous, uninterrupted call on the holy name of Jesus Christ with the lips, mind, and heart; and in the awareness of his abiding presence it is a plea for his blessing in all undertakings, in all places, at all times, even in sleep. The words of the Prayer are: 'Lord Jesus Christ, have mercy on me!' Anyone who becomes accustomed to this Prayer will experience great comfort as well as the need to say it continuously. He will become accustomed to it to such a degree that he will not be able to do without it and eventually the Prayer will of itself flow in him.<sup>181</sup>

As the pilgrim prays the Jesus Prayer without ceasing he discovers that the benefits of the "prayer of the heart" are three-fold. In his "spirit" he experiences a deep and growing love for God, "inner peace, purity of thought, awareness of God's presence, and ecstasy." In his "emotions" he encounters a warmth of heart, "a feeling of delight throughout one's being, joyful bubbling in the heart, lightness and courage, joy of life, and indifference to sickness and sorrow." In his "revelations" he experiences "the enlightenment of the mind" and a deeper "understanding of Holy Scripture" among other benefits. Pilgrim notices

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<sup>181</sup> Helen Bacovcin, trans., The Way of a Pilgrim (Garden City: Image Books, Doubleday & Company, 1978), p. 18.

also that previously difficult concepts become clear to him and new ideas come to his consciousness which he has not received before. He observes further that the prayer becomes self-activating in his mind and heart.<sup>182</sup>

On his journey pilgrim encounters other persons who, like him, want to know how to pray without ceasing. He becomes a spiritual guide to them in the "prayer of the heart." On one occasion pilgrim gives this advice.

Then in exactly the same way imagine your heart; direct your eyes as though you were looking at it through your breast, see the heart as vividly as you can, and listen attentively to its rhythmic beat. And when you have become accustomed to this, then begin to say the words of the Prayer, while looking into your heart, to the rhythm of your heart beat. With the first beat say 'Lord,' with the second 'Jesus,' with the third 'Christ,' with the fourth 'have mercy,' and with the fifth 'on me.' And repeat this very frequently. This should be fairly easy for you, because you have practiced the preliminary part of the prayer of the heart. The next step, according to the writing of the Fathers, is to direct the flow of the Jesus Prayer in the heart in harmony with your breathing; that is, while inhaling say, 'Lord Jesus Christ,' and while exhaling say, 'have mercy on me.' Practice this as often as possible, gradually increasing the time, and before too long you will experience a kind of pleasant pain in the heart, a warmth, and a sense of burning. Thus, with the help of God, you will attain self-activating prayer of the heart. However, you must be extremely careful in all this to guard your imagination against any kind of visions; the holy Fathers strictly warn against this so as not to fall into deception.<sup>183</sup>

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<sup>182</sup> Bacovcin, p. 41.

<sup>183</sup> Bacovcin, p. 83.

Pilgrim encounters many persons on his spiritual journey. At this point in the journey he desires to obtain a greater depth in his interior life. He meets a priest who gives pilgrim the guidance he needs. The priest informs him that attaining depth in the interior life is similar to attaining depth in prayer.

To be spiritually enlightened and to be an interior man one needs only to take a passage from Scripture and meditate on it; as much as possible one should hold one's attention on it and in this way one's mind will become illumined. And this is also how one should proceed in prayer; for a pure and satisfying prayer one should choose simple but powerful words and then repeat them frequently. In this way it is possible to get an appetite for prayer.<sup>184</sup>

On another occasion pilgrim comes upon a Greek monk from Mount Athos. The monk visits Russia with the intention of collecting funds for a monastery. The monk knows a great deal about spiritual matters. He prays constantly and experiences the interior prayer of the heart. He gives pilgrim a brief exposition of the Jesus Prayer.

The greatness of the Jesus Prayer is revealed in its very form, which consists of two parts. The first part, 'Lord Jesus Christ, Son of God,' leads the mind into the history of the life of Jesus Christ, or as the Fathers explain, it contains within itself the short form of the Gospel. And the second part, 'have mercy on me a sinner,' tells the story of our weakness and sinfulness in an extraordinary way because it is not possible for a poor, humble, and sinful soul to express its petition more fundamentally and precisely. Every other petition would not be as comprehensive and all-inclusive. . . . the expression 'have mercy on me'

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<sup>184</sup> Bacovcin, p. 89.



not only sets forth the petition for forgiveness which is the result of fear, but is a sincere cry of filial love and trust in the mercy of God; it is a cry of a soul humbly aware of its weakness and lack of control in its vigilance over self. It is a cry for pardon, grace, and strength from God to overcome temptation and to conquer one's sinful inclinations. . . . This profound expression, 'have mercy on me,' says as it were, 'Gracious Lord! Forgive me my sins and help me to improve my life; give me an ardent desire to do your will and convert my mind, my heart and will to you alone.' . . . Prayer consists of two realities-the Lord Jesus and man's appeal to mercy.<sup>185</sup>

### Conclusion

The inspiration for The Way of a Pilgrim can be traced to a compilation of spiritual writings known as the Philokalia. These writings represent the best of the hesychast tradition. The Way of a Pilgrim follows in its stream. This classic captures "the revival of orthodox spirituality" in Russia during the nineteenth-century. It is a 'Russian Pilgrim's Progress.'<sup>186</sup> One might even call it a lay person's guide to the Jesus Prayer.

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<sup>185</sup> Bacovcin, pp. 119-121.

<sup>186</sup> Holmes, III, p. 148.

## APPENDIX C

### Protestant Classics of Spiritual Formation

#### Introduction

How can spiritual formation classics within Protestant spirituality inform the use of the spiritual disciplines in theological education? The authors of the spiritual classics selected for this study are an anonymous author that influences Martin Luther, John Calvin, Johann Arndt, George Fox, William Law, John Wesley, Charles Finney, W.E. Boardman, Hannah Whitall Smith, and A.B. Simpson. As in the two previous appendices, so now in this one, the writer of this study develops his own syntheses of their models from the primary sources, allowing the authors to state their own perspectives in their own words at vital points. Each synthesis seeks to capture the author's understanding of the nature and goal of spiritual transformation, and of the spiritual disciplines that nurture the transformative process. A sufficient understanding of the content of these Protestant classics is essential if a meaningful consideration of their implications is to occur. The study concludes with the implications of these classics for the utilization of spiritual disciplines in Bible college education. The writer posits the implications in chapter three of the document.

Theologia Germanica

Introduction

The writer of this "medieval tract" remains anonymous. It is probable that the author is a Frankfurter. The classic is written around 1350 and is believed to come out of the "Friends of God" renewal movement in the fourteenth century. This renewal movement promotes the truth that through "contemplation" God is known in experience. It is a renewal of "sapientia experimentalis" ("experiential Christian knowledge") during an age of great political and ecclesiastical turmoil, and natural calamities. Small groups for worship and discussion sprout throughout the European continent.<sup>1</sup>

The book influences Martin Luther profoundly. In 1518 he publishes the tract with his own introduction. The work gains such popularity that it appears in twenty editions during Luther's lifetime alone.<sup>2</sup> In his introduction to the tract, Luther writes,

Next to the Bible and Saint Augustine no other book has come to my attention from which I have learned - and desired to learn - more concerning God, Christ, man, and what all things are.<sup>3</sup>

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<sup>1</sup> Bengt Hoffman, trans., The Theologia Germanica of Martin Luther, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1980), pp. xi, xv, xvi, 2-7.

<sup>2</sup> Hoffman, pp. xv, 24.

<sup>3</sup> Hoffman, p. 54.

During Luther's day, the book receives various responses. The Lutherans accept it, the Calvinists criticize it, and the Roman Catholics reject it. Nevertheless, the book is an important treatise in the Reformation. Later it becomes a popular book among the Pietists in the eighteenth century.<sup>4</sup>

### The Christ Life

The author develops his interpretation of "the Christ life." He suggests that "the soul of Christ has two eyes" which represent His two natures. The right eye turns "toward eternity" and is rooted in His participation in the Divine nature. The left eye turns toward the "world of created beings" and is fixed in the experiences of human nature. The right eye represents the "inner man" and the left eye the "outer man" of Christ. In all of the outer man's earthly sufferings the inner being of Christ did not waver in its Divine nature. Likewise, the outer person of Christ did not move from its external responsibilities even though the inner man rested in the joy of the eternal. In likemanner, the soul of every person has two eyes. With the one eye a person has the capacity to gaze into the eternal realm, and with the other eye the ability to penetrate the earthly sphere. But the two parts of a person's soul cannot operate

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<sup>4</sup> Hoffman, pp. 24, 26-27.

simultaneously.<sup>5</sup> The author believes, "If the soul is to gaze or look into eternity, it must become chastened and empty of images and detached from all created things and, above all, from the claims of self."<sup>6</sup>

The goal is attainable in this life. The author cites Dionysius to support his point of view. The greatest hindrance to the ideal is 'selfdom' or 'the old man.' The "old man" represents the disobedience of Adam. It must be replaced with the "new man" which portrays the obedience of Christ. The only way out of the dilemma of 'selfdom' is that "man's self and his I must die" and that obedience to Christ be pursued above all. When "the old man dies" a "second birth" occurs in a person's life.<sup>7</sup> God prepares a person for the reception of the new birth. He withholds no effort in this preparation. The Spirit is poured out only after this preparation has occurred. However, a person must freely participate in this work. The author takes the dictum, 'To learn a new art four things are needful,' and applies it to a person's preparation of the soul for the reception of the Spirit.

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<sup>5</sup> Hoffman, pp. 67-68.

<sup>6</sup> Hoffman, p. 68.

<sup>7</sup> Hoffman, pp. 76-78.

Needed in the first place is keen yearning for, diligence in, and steadfast resolve about the way to prepare for the Lord. Let us add that nothing ever happens where such yearning is absent.

Second, you should have an example to learn from.

Third, you must constantly and intently look to your Master, and see to it that you believe, obey, and follow Him.

Fourth, you should set about the work and practice it.

If one of these four breaks down, the art will never be learned and mastered.

This is precisely the case with the preparation.

He who has the first, namely diligence and steadfast, determined yearning toward that end, will seek and find all that belongs to, serves, and leads to salvation.

But he who does not have resolve and love and yearning will not seek. Thus he will not find but will remain unprepared and never attain the end.<sup>8</sup>

Above all, submission to God is the best preparation for attaining "the precious life of Christ." This submission extends to the created order also through "a spirit of compassionate yielding, and not in a spirit of busyness."<sup>9</sup> When a person surrenders, God enters. The resulting union means an end to the will as it formerly manifested itself. An individual's will "flows into the Eternal Will and ceases to be therein, becomes nought, with the result that the Eternal Will alone wills, works, and speaks in us."<sup>10</sup>

The writer of the classic posits four groups of people, each responding to the Christian life in a different way.

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<sup>8</sup> Hoffman, p. 87.

<sup>9</sup> Hoffman, p. 88.

<sup>10</sup> Hoffman, pp. 90, 96.

The first group of people live an "ordered life" because of external pressure. There is no real desire to live for God. The second group "observes laws and rules" with a view to personal reward. These people think they are earning their way to heaven. Holy persons are those who observe the rules. The third group think they are perfect without observing the commands. They see no need for an ordered life. The fourth group takes the middle position which, according to the author, is the best position,<sup>11</sup>

we have the illumined ones, guided by the true Light. They do not practice the ordered life in expectation of reward. For they do not want to acquire anything with the aid of it, nor do they hope that something will accrue on account of it. No, they do what they do in the ordered life out of love. For they know, of course, that order and rectitude are better and nobler than lack of it. So they wish to keep the rules but they also know that their salvation and bliss do not depend on the observance. Therefore they are not as anxious as the others.<sup>12</sup>

Where the "true Light" is present, righteousness is present also. It reforms the life of a person after the life of Christ. This inner Light is "God's seed grain" that "brings forth God's fruits."<sup>13</sup> The person in this union with God is said to be "divinized" or "sanctified." Such a person "transmits and radiates the eternal and divine Light and

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<sup>11</sup> Hoffman, p. 113.

<sup>12</sup> Hoffman, p. 113.

<sup>13</sup> Hoffman, p. 120.

burns with divine love."<sup>14</sup> Union with God is possible only through "the Christ life." God draws a person into this union. This is the beginning of a "true inward life." All necessary "virtue," "order," and "rectitude" are available in Christ.<sup>15</sup>

The author is careful to distinguish between "belief" and "true knowledge." A belief is obtained through reading, study or dialogue with others. But in order for a belief to become true knowledge it must be "grasped in love." This does not diminish the importance of belief. It is the important entry to true knowledge. One must believe before one can experience truth. The point of the distinction is that "what is known about the true Light must also be loved in true Love," and when both "true Light and true Love" are present in a person, then the "true perfect Good" is "genuinely known and loved for its own sake."<sup>16</sup>

### Dangerous Fruit

A person perceives that all things are now complete. A person responds to and practices the truth. Selfdom is dead. God's serenity is alive. In effect, the person believes that the "highest and the innermost" is attained. At this point

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<sup>14</sup> Hoffman, p. 120.

<sup>15</sup> Hoffman, pp. 99, 146.

<sup>16</sup> Hoffman, pp. 125, 126, 135.



the devil sows a seed that blossoms into the fruits of "spiritual pride" and "undisciplined false freedom." The two fruits relate closely. They manifest themselves in a belief that "Scripture or doctrine" is no longer necessary, and that "the rules, orders, laws, and sacraments of the Holy Church" serve no further purpose. Such persons ridicule those "who observe and revere these supports."<sup>17</sup> A person receives the life of Christ in the "Holy Sacrament." We dare not abandon it. The author writes, "The more you receive of the life of the Sacrament the more you receive of Christ; the less you receive of it, the less you receive of Christ."<sup>18</sup>

### Conclusion

The Theologia Germanica leaves an indelible imprint on Luther, the Reformer. The classic reveals that the seeds of the Reformation are planted in the fourteenth century. The book deals with some of the great truths that flower in the mind of Martin Luther during the Protestant Reformation, especially the doctrine of justification. There is a noteable shift in this book from the full stream of Catholic spirituality, which places a high priority on synergism. This tract gives less consideration to the means of grace. God's work in the soul is prominent. Man's work is to

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<sup>17</sup> Hoffman, pp. 90-91.

<sup>18</sup> Hoffman, p. 132.

respond in obedience. The anonymous author continues to respect the importance of the supports of faith. In fact, he affirms their importance but to a lesser degree. The motive for our participation in these supports appears to be different. There is no desire for reward, only love. There is no sense of working one's way to heaven, only serenity in the provisions of Christ. The supports operate from the foundation of "the Christ life."

### The Piety of John Calvin

#### Introduction

John Calvin (1509-1564), the Reformer of Geneva, is the chief exponent in the Reformed tradition of Protestantism. For Calvin, the true nature of piety is found in the two marks of honor and fear. We honor God as our Father when we obey Him. We fear Him when we serve Him as Lord. In addition to "pietas" there is "religio" which pertains to the worship of God. In religion a person responds to God in faith and fear, which leads to the response of worship. In piety a person responds to God in reverence and love, which ushers in the response of service. The predominant theme that undergirds "religio" and "pietas" is gratitude toward God for earthly and eternal life.<sup>19</sup>

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<sup>19</sup> Ford Lewis Battles, trans. and ed., The Piety of John Calvin (Grand Rapids: Baker Book House, 1978), pp. 7, 14, 16, 75.

### Sacred Doctrine

In the thought of John Calvin there are two vital elements in sacred doctrine. The first element is the "knowledge of God." The second element is the "knowledge of ourselves." The knowledge of God involves a "sure faith" in: first, His infinite "wisdom," "righteousness," "goodness," "mercy," "Truth," "power," and "life;" second, an understanding that we are made for His glory and therefore the only acceptable response is obedience; third, an appreciation for His just judgements upon those who reject Him; and fourth, a comprehension of His great mercy toward those who turn to Him for help. We gain a knowledge of ourselves through: first, an understanding of Adam's sin with its consequences on him; second, a comprehension of our own sin with its corresponding consequences on us; and third, the response of God to our condition. The descent into ourselves leads us to seek the path of "forgiveness of sins," wherein we receive all the benefits of God's grace in Christ: "forgiveness," "peace," "reconciliation," and the "gifts and graces of the Holy Spirit."<sup>20</sup>

### Order and Method

The biblical order is to impress upon the heart the "love of righteousness." The heart has no inclination toward

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<sup>20</sup> Battles, pp. 43-47.

righteousness by nature. Scripture provides many reasons for the pursuit of righteousness. The foundation is God's command to us to be holy. There is no higher calling. Moreover, Scripture discloses the way to be holy. The provision is available through Christ's redemptive work. If we refuse the redemptive gift "we do not act as sons" and thereby display our "gross ingratitude."<sup>21</sup> God's temples must strive for holiness of life.

No doctrine of tongue the gospel is, but of life itself; not to be grasped in understanding and memory only as other disciplines are, it must entirely grip the soul; must have its seat and dwelling deep in the heart else it has not been in truth received. . . . To this doctrine wherein our religion is contained we have given first place, because here our salvation begins. But to make itself useful and fruitful it must reach the inmost recess of our heart and show its power in our life even transform us into its nature. . . . For its workings ought to penetrate the deepest heart, be rooted in the soul a hundred thousand times more than all philosophic exhortings with their puny power! I do not require that the morals of the Christian man be pure and perfect gospel (although such consummation is to be desired and striven for). No, I do not require so strictly, so rigorously, a Christian perfection that I would recognize as Christian only him who has attained it. . . . We must surely have this end before our eyes to which our every act is aimed: to strive toward the perfection the Lord requires of us. Necessary it is, I say, to strive toward the perfection the Lord requires of us. . . . Let us then not cease to strive thither that we progress unceasingly in the Lord's way. . . . until we reach the sovran goodness, which throughout our lives we've sought and followed, to grasp it when, freed of the weakness of our flesh, we shall become full participants in it, when God receives us into His fellowship.<sup>22</sup>

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<sup>21</sup> Battles, pp. 52-54.

<sup>22</sup> Battles, pp. 54-55.

The biblical order is clear in the mind of Calvin. God reveals our need for righteousness. He draws us to the love of righteousness. We receive the redemption of Christ on our behalf. We express our gratitude by living as "sons" and striving after perfection. There is to be no let up in our pursuit of it. However, we do not become full participants in this perfection until our glorification in heaven.

In addition to the biblical order of salvation there is the rule or method for our establishment in salvation. The law of God is an effective method for shaping our lives but it is not the perfect method. Our formation begins when we offer ourselves to God as a living sacrifice and are transformed by the renewal of our mind.

The first step then is for us to withdraw from ourselves and put the whole force of our understanding at God's service. 'Service' I call not only what lies in obedience to His Word, but that by which men's understanding, void of its own sense, turns completely and submits to God's Spirit.<sup>23</sup>

The second step in the method of our establishment is that we seek always what pleases God and manifests His glory. This translates into a deeply rooted commitment to "follow God and His commandments." Moreover, our submission to God demands a submission to our neighbors also. The rule is simply this, "we train and devote our understanding to seek the things

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<sup>23</sup> Battles, pp. 55-56.

that God requires of us, and to seek them only because they please Him."<sup>24</sup>

### Prayer

The approach to God is always through the vehicle of faith. We should be "faith-taught to seek and find our every need in God and in Jesus Christ our Lord."<sup>25</sup> Calvin offers two fundamental rules for correct prayer. The first rule is to banish any thought of self-glory and self-dependence. The second rule is to contemplate our deep need for the things we ask, and then to seek them from God, who alone can provide them.<sup>26</sup> Christians know their dependence on God in prayer, but they need encouragement to seek Him more earnestly. With our need in mind God gave both "command" and "promise." The command is to pray, to seek Him, to acknowledge God as the source of every blessing. The promise is that we will receive what we seek from Him in prayer. The merit for these blessings is not in the prayer but in the promise of God. The "whole hope of prayer" is rooted in the promise that God will "rescue," "refresh," "comfort," and "feed." Our part is to pray and wait in faith, looking to Him at all times.<sup>27</sup>

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<sup>24</sup> Battles, p. 57.

<sup>25</sup> Battles, p. 92.

<sup>26</sup> Battles, p. 92.

<sup>27</sup> Battles, p. 93.

There are two parts to prayer. The first part is "petition." The second part is "thanksgiving." Petition is the expression of the "desire of our hearts." In thanksgiving we "own His benefits" and credit them "to His goodness alone."<sup>28</sup> There are two forms of expression in prayer. One expression is private prayer, the other expression is public prayer. Paul's exhortation to unceasing prayer pertains to private prayer. He means that we are to present our desires to God "at all times, in all places, and in all situations" accompanied with a spirit of expectation and an attitude of praise. Public prayer, on the other hand, we offer in the church at the appropriate time as the congregation "gathers to pray, to hear the Word preached, and to take the sacraments."<sup>29</sup> But whether in private or public, the "goal" and "essence" of prayer is the same,

the goal of prayer is to arouse and bear our hearts to God (praising or beseeching), the essence of prayer is to set in mind or heart; or better said: prayer is the emotion of the heart within, poured out, laid bare before God, searcher of hearts.<sup>30</sup>

Calvin notes that Christ encourages us to "secret prayer." The person who prays in secret God hears in secret. Calvin perceives this as an invitation from Christ to

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<sup>28</sup> Battles, p. 97.

<sup>29</sup> Battles, p. 98.

<sup>30</sup> Battles, p. 98.

"descend into our hearts with our whole thought, promises us God will be near us in the affection of our hearts, entempered in our bodies."<sup>31</sup> This does not diminish the importance of public prayer, but serves to remind us that "prayer is something secret, lodged chiefly in the heart, requiring tranquility far from all teeming cares."<sup>32</sup> Furthermore, Calvin appreciates the importance of uniting prayer with song.

Voice and song interposed in prayer must spring from one's deepest heart. . . . And so speaking and singing must be tied to the heart's affection. . . . Shifty, slippery, inattentive is the mind toward thinking of God unless exercised by prayerful speech and song. The glory of God ought to shine in the various parts of our bodies.<sup>33</sup>

Calvin believes that the content of our prayers must conform to the Lord's Prayer. In the Lord's Prayer the first three petitions concern God's glory while the final three petitions concern the care of ourselves. This is the great pattern for all prayer. In it Christ gives a summation of all that is worthy of prayer to God. This does not mean that our prayers must employ the same wording, but rather, that all prayers must find their substance in the Lord's Prayer. The prayer is the "teaching of divine Wisdom." Moreover, it

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<sup>31</sup> Battles, p. 98.

<sup>32</sup> Battles, p. 99.

<sup>33</sup> Battles, p. 99.



teaches that all prayer must be offered to God in Christ's name only, for only through Christ can we call God "our Father."<sup>34</sup>

The Reformer acknowledges our weakness in prayer. Scripture calls us to unceasing prayer, but we face many hindrances to its fulfillment. One hindrance is our "sluggishness" toward prayer. Therefore we need the support of "many helps,"

each one of us should set apart certain hours for this exercise, hours that should not pass without prayer, hours when all the heart's devotion should completely engage in prayer. When should we pray? Upon rising in the morning, before we begin daily work, when we sit down to a meal, when by God's blessing we have eaten, when we are preparing to retire. No superstitious observance of hours, this, whereby, as if paying our debt to God, we fancy ourselves paid up for the remaining hours. No, it must be a tutelage for our weakness, exercised and repeatedly stimulated.<sup>35</sup>

A final thought from Calvin on the subject of prayer is a warning not to "bind God" in prayer. We must not "impose any condition upon Him in prayer." We are to pray for His will to be done in all things. We wait before Him in prayer with "desires suspended," in obedience to "divine providence."<sup>36</sup>

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<sup>34</sup> Battles, p. 100.

<sup>35</sup> Battles, pp. 111-112.

<sup>36</sup> Battles, p. 112.

## Conclusion

It is clear that John Calvin's concerns are both theological and pastoral in orientation. The piety of God's children is of special interest to him. Piety is a journey in grace, rooted deeply in the providential nurture of God.<sup>37</sup> Prayer testifies to our dependence upon Him for salvation and for the formation of life in Christ.

## True Christianity

### Introduction

Johann Arndt (1555-1621) is known as the 'Father of German Pietism.' He is the first 'Luther scholar' to demonstrate that the doctrine of "justification by faith" does not prevent good works, but rather, unleashes them in the Christian. Albert Schweitzer called Arndt "a prophet of interior Protestantism." He bridges the gap between theology and practice. In the Lutheran tradition, union with God occurs when one becomes a spiritual member of the body of Christ. This view is in opposition to the mainstream Roman Catholic understanding of union. For Catholics, generally speaking, union with Christ comes as the climax of the journey toward Christian perfection. For Lutherans, union with Christ commences the journey toward Christian perfection. Nevertheless, it appears that Arndt has a deep

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<sup>37</sup> Battles, pp. 16, 20-21.

appreciation for the Catholic mystical tradition. He has a fine grasp of medieval mystical classics and integrates them into his perspective of union with Christ. He, in turn, influences Philipp Jacob Spener and the seventeenth century Pietists. Arndt's influence may extend to the nineteenth-century holiness revival through his theology.<sup>38</sup>

### Interior Christianity

In the forward to his book, Johann Arndt offers his purpose for writing. His concern relates to the disparity between belief and life. When a person's words do not correspond to that person's conduct, then the Gospel is subject to great abuse. The disparity between belief and life appears to be a widespread problem in Arndt's day. In response, he presents True Christianity,

true Christianity consists, namely, in the exhibition of a true, living faith, active in genuine godliness and the fruits of righteousness. [I wished to show as well] that we bear the name of Christ, not only because we ought to believe in Christ, but also because we are to live in Christ and He in us. [I also wished to show] how true repentance must proceed from the innermost source of the heart; how the heart, mind, and affections must be changed, so that we might be conformed to Christ and his holy Gospel; and how we must be renewed by the word of God to become new creatures. As every seed produces fruit of a like nature, so the word of God must daily produce in us new spiritual fruits. If we are to become new creatures by faith, we must live in accordance with

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<sup>38</sup> Peter Erb, trans., Johann Arndt - True Christianity, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1979), pp. xi, xv, 1-16.

the new birth. In a word, Adam must die, and Christ must live, in us. It is not enough to know God's word; one must practice it in a living, active manner.

Many think that theology is a mere science, or rhetoric, whereas it is a living experience and practice. Everyone now endeavors to be eminent and distinguished in the world, but no one is willing to learn to be pious. . . . Now, to this end, dear Christian, this book will serve as a guide, [showing you], not only how you may, through faith in Christ, obtain the forgiveness of your sins, but also how you may properly use the grace of God to lead a holy life. True Christianity consists, not in words or in external show, but in living faith, from which arise righteous fruits, and all manner of Christian virtues, as from Christ himself. Since faith is hidden from human eyes and is invisible, it must be manifested by its fruits, inasmuch as faith creates from Christ all that is good, righteous, and holy.<sup>39</sup>

Arndt acknowledges that Lutherans are the object of criticism from Anabaptists and Catholics during his day. It may be that the doctrine of forensic justification is the object of their criticism. He does not state the doctrine under attack but he does describe it as "our doctrine." He responds to the attack with the words, "it does not follow in any way that a doctrine must be false because the people practice it with a godless life."<sup>40</sup> Arndt defends the doctrine but in no way does he defend the godless way of life. In fact, the book deals with the very problem of doctrine and life.

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<sup>39</sup> Erb, pp. 21-23.

<sup>40</sup> Erb, p. 176.

Many believe that it is enough and more than enough if they grasp Christ with their understanding by reading and disputing. This is now the general study of theology and it consists in mere theory and knowledge. They do not think that the other chief power of the soul, namely the will, and deep love belong to faith. You must give both will and love to God and Christ if you wish to give your whole soul to him. There is a great distinction between the understanding by which one knows Christ and the will by which one loves him. We understand Christ insofar as we are able [to understand him]; we love him, however, as he is. It is of no use to know Christ by knowledge and not to love him. It is a thousand times better to love Christ than to be able to speak and dispute much about him (Eph. 3:19). Therefore, we are to seek Christ with our understanding so that we might also love him with our will and pleasure. Out of true knowledge of Christ comes also the love of Christ. . . . There are thus two ways to gain wisdom and understanding. The first [comes] through much reading and disputation. Those who take this way one calls doctos, learned ones. The other way is through prayer and love, and those who take this way one calls sanctos, saints. Between the two is a great distinction. The first, because they are learned and not lovers, are blown up with pride. The others are lowly and humble. By the first way, you will not find your inner treasure. By the second way, however, you will find it in yourself.<sup>41</sup>

Arndt is clearly in the stream of Luther's teaching on justification. Our spiritual union with Christ, beginning at the new birth, is above all a work of "grace." It transforms children of wrath into children of righteousness. The work of God in the new birth includes the two paramount elements of "justification and sanctification or renewal (Tit. 3:5)." There are three elements in the new birth: first, a person responds in "faith" (I John 5:1), second, a person is 'born of the Spirit,' and third, a person submits to "holy

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<sup>41</sup> Erb, pp. 221-222.

baptism." All of our virtues and works proceed from the new birth. What happens in this new birth is that "we live in Christ and Christ in us."<sup>42</sup> Faith is far more than intellectual assent, it is a "deep assent and unhesitating trust in God's grace" in Christ. Through the word of God, the Holy Spirit implants faith in the heart as a "seed," with the capacity to grow into the full image of God. All the "divine virtues" are contained in this seed.<sup>43</sup> In other words, Christ dwells within the heart through the seed of faith. He indwells as an active and living presence. This work rests upon the foundation of grace. Grace accomplishes "two things": "first, grace places Christ in you and makes you his possession; second, it renews you in Christ so that you grow, blossom, and live in him."<sup>44</sup>

The author gives valuable guidance for growth in Christ. The heartbeat of his book is that "the seed of God in you, the Holy Spirit and the Word of God, will become a tree of righteousness."<sup>45</sup> On one occasion Arndt compares the growth of natural life to the growth of spiritual life.

Just as our natural life has its steps, namely, childhood, manhood, and old age, so also does our

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<sup>42</sup> Erb, pp. 37-39.

<sup>43</sup> Erb, pp. 45, 47.

<sup>44</sup> Erb, p. 47.

<sup>45</sup> Erb, p. 121.

spiritual and Christian life. It, too, has its beginnings in repentance, by which man daily betters himself. Thereafter follows middle age, more illumination, through the contemplation of divine things, through prayer, and through suffering. By all of these the gifts of God are increased. Finally, the perfection of old age comes. It consists in the full union through love, which Saint Paul called the perfect age in Christ and a perfect man in Christ (Eph.4:13).<sup>46</sup>

Spiritual growth progresses in a deepening union with Christ. According to Arndt, "the inner man does not grow better than in the inner ground of the heart, which is Christ."<sup>47</sup> He uses various interior expressions to describe this growth in the inner person: "spiritual feast days of the heart," "spiritual Sabbath," and "solitariness of the spirit."<sup>48</sup> The goal of this growth process is "true perfection."

Perfection is not, as some think, a high, great, spiritual, heavenly joy and meditation, but it is a denial of one's own will, love, honor, a knowledge of one's nothingness, a continual completion of the will of God, a burning love for neighbor, a heart-held compassion, and, in a word, a love that desires, thinks, and seeks nothing other than God alone insofar as this is possible in the weakness of this life. In this is true Christian virtue, true freedom and peace in the conquering of the flesh and fleshly affections.<sup>49</sup>

The author describes Christ as "our great Savior and Sanctifier."<sup>50</sup> One wonders if he associates the fullness of

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<sup>46</sup> Erb, p. 221.

<sup>47</sup> Erb, p. 122.

<sup>48</sup> Erb, p. 120.

<sup>49</sup> Erb, p. 224.

<sup>50</sup> Erb, p. 266.

our union with Christ with the sanctifying fullness of the Holy Spirit. He seems to come close to this at one point when he writes,

To see God is to enjoy God; to see God as he is means to participate in the complete fullness, and to be filled in the immeasurable and unending goodness of God. This fullness we know and embrace and taste in the Lord Jesus.<sup>51</sup>

### Spiritual Sabbaths

As noted above, Arndt uses interior expressions to refer to our movement into the house of our heart, where Christ dwells as a living, active presence. Our communion with Him there is like a "spiritual Sabbath." The "highest rest of the soul" is in the presence of God. He notes that "the saints of God have always endeavored to live in the wilderness with inner, godly meditation and to be like heavenly minds and to rest in God."<sup>52</sup> A meditative person "is God's friend in that he continually comes before his presence and goes into his holiness without hindrance and goes about joyously with God."<sup>53</sup>

The author does not say that the spiritual disciplines are spiritual Sabbaths, but he does suggest that our growth encounters with the interior presence of God are inner

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<sup>51</sup> Erb, p. 270.

<sup>52</sup> Erb, p. 120.

<sup>53</sup> Erb, pp. 268-269.



Sabbaths of the heart. They are occasions of rest, wonder, enjoyment and improvement. The person to whom God speaks must dwell in the "sacred depths" of the soul.<sup>54</sup> We enter the presence of God through meditation, prayer, Scripture and the Lord's Supper.

The Word of God receives a high priority in the spiritual thought of Arndt. The Word of God is active in the new birth, it "awakens faith and faith clings to this Word and grasps in the Word Jesus Christ together with the Holy Spirit" and "through the Holy Spirit's power and activity, man is newborn."<sup>55</sup> The author rebukes the people for their neglect of the "Book of Life" and declares to them, "we do not need any other book for our holiness."<sup>56</sup> God is present and active in His Word.

Truly it is fitting that God's presence, activity, and union enlighten us, give us new birth and life. Since this occurs through the Word, it is necessary that God himself be present in and with the Word.<sup>57</sup>

If we do not hinder the working of the Holy Spirit, He will feed "the soul daily with the hidden manna of the good living Word of God."<sup>58</sup> Arndt insists that everything the Scriptures

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<sup>54</sup> Erb, pp. 268-270.

<sup>55</sup> Erb, p. 37.

<sup>56</sup> Erb, p. 176.

<sup>57</sup> Erb, pp. 249-251.

<sup>58</sup> Erb, p. 160.

reveal must occur in us "spiritually." They must be in us "completely and totally" and "stir also with power in us."<sup>59</sup>

Prayer is another entrance into the spiritual Sabbath of the heart. The bases for prayer are "God's grace in Christ," "God's gracious presence," "God's truth," and "God's eternal Word."<sup>60</sup> The author describes prayer in this manner.

Prayer is a conversation with God, a piece of the inner, spiritual, heavenly life, the characteristic and mark of a faithful Christian's heart, a continual movement of the Holy Spirit since He is a Spirit of grace and of prayer (Zech. 12:10), a work of divine healing. As the natural life moves the body, so the Holy Spirit moves through prayer, tears, holy meditation, heartfelt sorrow for human misery, pleas that sins or the punishment for sins be set aside, intercessions for all men and for those in authority, prayers of the Holy Spirit for knowledge and understanding, consolation, relief in tribulation, protection, strengthening of faith, patience, and all needs; and through prayer and thanksgiving for the goodness of God, by which God might be praised, given homage and honored in all his words and blessings. [Prayer] occurs in secret, in a little chamber, in the heart, in all places, in all occupations, or openly in the congregation in the confession of faith to the honor of the holy Name of God and in thanksgiving for all blessings.

All must be done in spirit and on truth, in the depth of the heart, without hypocrisy, before God, not before men except where it is required that God be publicly praised and thanked in the congregation.

Prayer is an indicator of a true faithful Christian, a powerful living witness of the Holy Spirit.<sup>61</sup>

Prayer is the vital breath of the Christian.

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59 Erb, p. 50.

60 Erb, pp. 212-213.

61 Erb, p. 244.

Another means of spiritual Sabbath is the Lord's Supper. This sacrament is a "powerful witness" to our union with Christ. There is a "certain confirmation and strengthening" that occur when we partake of the body and blood of Christ. Arndt accepts both the physical and spiritual presence of Christ in the elements of the Lord's Supper. The sacrament "touches the whole man" as it strengthens our union with Christ.<sup>62</sup>

### Conclusion

All of Arndt's spiritual thought finds its great fulfillment in "the highest and noblest virtue, love..." God is loved above all. He is the greatest delight of the soul. Moreover, the love of God is bound inseparably to the love of neighbor, "the love of God stretches itself over all men." The true test of love for God is the selfless love for neighbor.<sup>63</sup>

Johann Arndt's classic is a true spiritual feast. He offers us the full-orbed experience of truth through the living presence of the indwelling Christ. He invites us to enjoy the inner Sabbath of the soul that we enter in

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<sup>62</sup> Erb, pp. 266-268.

<sup>63</sup> Erb, pp. 123-130, 144.

communion with Christ. Finally, the classic exhorts us to put the character of our Christianity to the test through a life of active love.

### The Journal of George Fox

#### Introduction

A lay movement called "The Religious Society of Friends," or Quakers, begins in the middle of the seventeenth-century in Britain. The setting is one of great "spiritual and political ferment." Politically, the Civil War is won by Oliver Cromwell. Spiritually, every person is perceived as a "possible vehicle of the Holy Spirit." Cromwell himself held this view.<sup>64</sup>

George Fox (1624-1691), a "leather worker" and "shepherd," becomes the catalyst for the lay movement after several "profound mystical experiences" that transform his life. The Quaker movement grows without the aid of paid or academically trained clergymen. Fox has little academic education himself. The religion of his time, and the trained clergy, offer him no help in his spiritual search. God responds to his spiritual need and leads him into experimental Christianity.<sup>65</sup>

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<sup>64</sup> Douglas V. Steere, Quaker Spirituality - Selected Writings, editor-in-chief John Farina, The Classics of Western Spirituality (New York: Paulist Press, 1984), p. 6.

<sup>65</sup> Steere, pp. 7-8, 13.

### Experimental Christianity

George Fox's search for spiritual reality within the formal religious structures of his day proves unfruitful. The clergy are unable to respond to his need for a deep spiritual reality. Evidently, they have no such reality themselves. When all hope of outward help is gone, God leads him into the transformative experience of conversion. Fox records his conversion in his Journal.

Now after I had received that opening from the Lord that to be bred at Oxford or Cambridge was not sufficient to fit a man to be a minister of Christ. I regarded the priests less, and looked more after the dissenting people. And among them I saw there was some tenderness, and many of them came afterwords to be convinced, for they had some openings. But as I had forsaken all the priests, so I had left the separate preachers also, and those called the most experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy. Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, and faith and power. Thus, when God doth work who shall let [prevent] it? And this I knew experimentally.<sup>66</sup>

George Fox's conversion marks the beginning of experimental Christianity for him. He begins to preach the message of his conversion experience throughout Britain,

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<sup>66</sup> Steere, pp. 65-66.

namely, that a direct encounter with the living Christ in the soul is available to all. His transformative journey begins with his conversion but by no means does it conclude there. The next stage involves several transformative visions from which he derives some of his spiritual doctrine. These mystical experiences are too important to dismiss from this study. The first vision occurs at home after a solitary walk.

And one day when I had been walking solitarily abroad and was come home, I was taken up in the love of God, so that I could not but admire the greatness of his love. And while I was in that condition it was opened unto me by the eternal Light and power, and I therein saw clearly that all was done and to be done in and by Christ, and how he conquers and destroys this tempter, the Devil and all his works, and is atop of him, and that all these troubles were good for me, and temptations for the trial of my faith which Christ had given me. And the Lord opened me that I saw through all these troubles and temptations. My living faith was raised, that I saw all was done by Christ, the life, and my belief was in him. And when at my time my condition was veiled, my secret belief was stayed firm, and hope underneath held me, as an anchor in the bottom of the sea, and anchored my immortal soul to its Bishop, causing it to swim above the sea, the world where all the raging waves, foul weather, tempests, and temptations are. But oh, then did I see my troubles, trials, and temptations more than ever I had done!<sup>67</sup>

Fox receives from this vision a conviction that no trial or temptation can touch him without the blessing of Christ, and if Christ approves, then the trial is for the purpose of rooting his life more deeply into Christ Himself. This

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<sup>67</sup> Steere, p. 66.

perspective places great formational value on the trials of life. They become a means of grace for the deepening of faith in Him. The teaching becomes important for the Friends because these people face severe persecution for their religious convictions. The founder himself records numerous illustrations in his journal of the abusive treatment he receives on his preaching missions.

During the years of 1646 to 1648 there is a great movement of the Spirit across Britain. The author records that many persons are turning to the Lord and numerous groups of Friends are meeting in various locations. At this point Fox records another vision.

But I was immediately taken up in spirit, to see into another or more steadfast state than Adam's innocency, even into a state in Jesus Christ, that should never fall. And the Lord showed me that such as were faithful to him in the power and light of Christ should come up into that state in which Adam was before he fell, in which the admirable works of the creation, and the virtues thereof, may be known, through the openings of that divine Word of wisdom and power by which they are made. Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom, that opens all things, and come to know the hidden unity in the Eternal Being.<sup>68</sup>

The vision offers Fox both the goal of the Christian life and the means for reaching the goal. The goal before us is the return to a spiritual state known by Adam before his fall

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<sup>68</sup> steere, pp. 68-69.

into sin. In other words, we are to "grow up in the image and power of the Almighty." The means whereby we reach this goal is through submission to the Spirit, who teaches the "Word of wisdom, that opens all things" and causes one to grow into the image of Christ.

Central to the spiritual teaching of Fox is his belief in the immediate presence and power of the Holy Spirit to teach us the Truth. His task, he believes, is "to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth, and so up to Christ and God, as they had been who gave them forth."<sup>69</sup> There is no need for a human teacher of the Scriptures. The Spirit teaches us directly from the Word. He is our inner Guide. Consequently, the founder of the Quakers becomes a unique kind of spiritual guide. His guidance pertains to directing people to the Spirit and cultivating the kind of interior and exterior atmosphere wherein the Spirit is free to teach. He writes, "Your teacher is within you; look not forth; it will teach you lying in bed, going abroad, to shun all occasion of sin and evil."<sup>70</sup> In one of his written letters, he counsels, "return within, and wait to hear the voice of the Lord there."<sup>71</sup> The most important Quaker discipline is to wait

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<sup>69</sup> Steere, p. 69.

<sup>70</sup> Steere, p. 83.

<sup>71</sup> Steere, p. 129.



on the Lord. There is no better model of this truth than Fox himself. His guidance comes directly from the Lord. His conversion comes in this manner. The visions come in the same manner also. Moreover, a deep sense of his mission in life comes while he is alone on top of Pendle Hill. There the Lord impresses upon his heart the many people he must gather to Him.<sup>72</sup>

### Corporate Guidance

The founder of the Quaker movement does not limit Divine guidance to private interpretation. In fact, he affirms the vital importance of the Christian community in discerning the mind of the Lord. The individual receives guidance often through the corporate wisdom of the Quaker community. In essence, their services are a corporate waiting in silence on the Lord. During a gathering, each person is a potential vehicle for the word of the Lord. On one occasion he attends a gathering that is not to his liking because, in his words,

"they did not wait upon God to feel his power to gather their minds together to feel his presence and power and therein to sit to wait upon him, for they had spoken themselves dry and had spent their portions and not lived in that which they spake, and now they were dry."<sup>73</sup>

On another occasion he seeks the mind of the Lord regarding his desire to marry Margaret Fell. Fox believes the desire comes from the Lord but discerns no command from

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<sup>72</sup> Steere, pp. 78-79.

<sup>73</sup> ~~Steere~~ p. 77.

Him to proceed with his intentions. He brings his plans to the gathered community and after several meetings the community decides that the marriage is in the will of the Lord.<sup>74</sup> Fox expresses the purpose of these "clearness" meetings among the Friends.

The clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the Church, might watch over and be helpful to each other in love.<sup>75</sup>

The "clearness" meetings extend to other issues also that relate to life in Christ. In Fox's own words, their purpose is to "watch over and be helpful to each other in love." This is the great end of corporate guidance which is so integral to Quaker life.

For the Quakers, then, the corporate gatherings are of greatest importance. During such occasions the Lord speaks, reveals his will, and deepens the faith of the community. It is understandable that Fox counsels, "Your strength is, to stand still, that ye may receive refreshings: that ye may know how to wait, and how to walk before God, by the spirit within you."<sup>76</sup> Fox describes the presence of the Spirit within using such expressions as the "Seed of God," "the Seed, Christ," "Principle of God," and "Light," to name some

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<sup>74</sup> Steere, pp. 115-116.

<sup>75</sup> Steere, p. 120.

<sup>76</sup> Steere, p. 130.

of them.<sup>77</sup> According to the author, "your growth in the Seed is in the silence, where you may find a feeding of the bread of life."<sup>78</sup> The founder of the Friends would have us understand also that the Scriptures have a direct bearing on our growth in the Seed. In a letter to a "Friend" he discloses his conviction that,

the Lord is bringing his people into the life the Scriptures were given forth from, in which life people shall come to have unity with God, with Scriptures and one with another, for the establishing righteousness, truth, and peace, in which is the kingdom of God.<sup>79</sup>

### Conclusion

The Society of Friends is an authentic spiritual renewal movement. The lay movement underscores the priesthood of all believers as well as the priesthood of the gathered whole Christian community. The spiritual doctrine of Fox places the focus of transformation on our waiting in silence for the inner voice of our Teacher. The indwelling Guide releases the life of the Scriptures within us. Without doubt, the founder and the movement stand for "purity, perfection, and righteousness."<sup>80</sup>

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<sup>77</sup> Steere, pp. 71, 99, 102, 134.

<sup>78</sup> Steere, p. 132.

<sup>79</sup> Steere, p. 87.

<sup>80</sup> Steere, p. 73.

## A Serious Call to a Devout and Holy Life

### Introduction

William Law (1686-1761) lives in eighteenth-century England during a period of "decline and decay in the Church and in society." People have no concern for holiness. The people consider 'enthusiasm,' a reference to being "filled with God," to be both fanatical and un-English. The age is one of 'enlightenment,' 'reason,' "common sense," and "easy compromise." Anglican ministers are officials of the state and sanctity is not a requirement for priestly office. The 'leisured classes,' in particular, believe that true religion consists of church attendance and modest giving. They believe that external display is acceptable to God. In this setting William Law, "ascetic" and "mystic," makes a plea for spiritual reform through A Serious Call to a Devout and Holy Life. The classic is an exploration of "the daily life of practical devotion." The work influences such men as Samuel Johnson and John Wesley.<sup>81</sup>

### Devotion

William Law's classic restores the deep meaning of devotion in a religious atmosphere that holds it as mere

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<sup>81</sup> Paul G. Stanwood, ed., William Law - A Serious Call to a Devout and Holy Life - The Spirit of Love, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1978), pp. 1, 2, 7, 11, 15.

external display. Law strikes at the root of this deadly perception of devotion. He explains, "Devotion is neither private nor public prayer, but prayers whether private or public are particular parts or instances of devotion. Devotion signifies a life given or devoted to God."<sup>82</sup> He describes "the general nature of devotion" as "a certain form of life that is offered to God not at any particular times or places, but everywhere and in everything."<sup>83</sup> Devotion, then, is a commitment to God that atmospheres all of life. Moreover, true devotion to God is not difficult to attain. Devotion is a matter of "intention." Either we intend to live a life of devotion to God or we do not intend to live such a life. If we fail in devotion, it is because of a "want of intention." If we succeed in devotion, it is because we "fully intend it."<sup>84</sup>

The Anglican reformer goes beyond the definition of devotion. He spares no effort in his desire to relate true devotion to practical life. He applies devotion to such areas as: the wise use of money, proper dress, temperance, obedience to the law, and the social dimensions of love. All aspects of our "common life" are to reflect holiness.

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<sup>82</sup> Stanwood, p. 47.

<sup>83</sup> Stanwood, p. 75.

<sup>84</sup> Stanwood, pp. 61-64.

Contrary to the popular opinion of his day, piety of life does not separate one from happiness. We are free to enjoy all that God created for His glory. Devotion so reforms and amends life that true happiness becomes a primary characteristic of the devout life. This holy happiness far surpasses all the world's "inventions of happiness." Another effect of devotion is our growth in the virtues. Humility, for example, that comes from "a true and just sense of our weakness, misery, and sin" is "the life and soul of piety, the foundation and support of every virtue and good work." Humility deals with the sin that is most "deeply rooted in our nature," "pride."<sup>85</sup>

Law does not hold to a forensic view of justification. From his perspective, "we are to suffer, to be crucified, to die and rise with Christ, or else His crucifixion, death, and Resurrection will profit us nothing."<sup>86</sup> Further to this view, he writes, "The salvation of our souls is set forth in scripture as a thing of difficulty that requires all our diligence, that is to be worked out with fear and trembling."<sup>87</sup> The goal of our spiritual effort is Christian perfection. It should be "the desire of all Christians to arrive at

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<sup>85</sup> Stanwood, pp. 134, 154, 156, 164, 228, 229.

<sup>86</sup> Stanwood, pp. 31, 242.

<sup>87</sup> Stanwood, p. 67.

Christian perfection," the restoration of "perfect health," but experience informs Law that the goal needs continuous reinforcement on the minds of Christians. The question of its possibility in this life is not the relevant one. The real question pertains to whether or not we are doing all within our power to reach the goal of Christian perfection. We must advance with "sincere intention" and "careful diligence."<sup>88</sup> William Law's diligent study of the devotional writings from all the ages of the Church reveals itself at the point of holy endeavor.<sup>89</sup> In his counsel to Serena, he writes,

make the most of a short life . . . study your own perfection, the honor of God, and the good of your neighbor, so it is now your duty to imitate the greatest servants of God, to inquire how the most eminent Saints have lived, to study all the arts and methods of perfection, and to set no bounds to your love and gratitude to the bountiful author of so many blessings. let your own soul be the object of your daily care and attendance. Be sorry for its impurities, its spots and imperfections, and study all the holy arts of restoring it to its natural and primitive purity.

Delight in its service, and beg of God to adorn it with every grace and perfection.

Nourish it with good works, give it peace in solitude, get it strength in prayer, make it wise with reading, enlighten it by meditation, make it tender with love, sweeten it with humility, humble it with penance, enliven it with Psalms and hymns, and comfort it with frequent reflections upon future glory. Keep it in the presence of God and teach it to imitate those guardian

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<sup>88</sup> Stanwood, pp. 65, 341.

<sup>89</sup> Stanwood, p. 14.

angels, which though they attend on human affairs and the lowest of mankind, yet always behold the face of our Father which is in Heaven (Matt. 18:10).<sup>90</sup>

### Pattern of Prayer

One might conclude that this Anglican divine has a works orientation in his understanding of true devotion. The conclusion is true in part. The other part is that "the spirit of devotion is the gift of God," which He imparts to us through "a wise and diligent use of proper means." Through the "proper means" we prepare ourselves for the reception of the gift of devotion, and then nourish the gift after it is received.<sup>91</sup> Prayer is the means that William Law gives most of his attention to in this classic. Prayer incites one to the "fervors of devotion" and is itself "a lively fervor of the soul." The willingness to rise early for prayer is a form of "self-denial" but also a "means of great piety." The person who rises late, and neglects prayer, reveals "a heart not rightly affected with prayer."<sup>92</sup>

Law proposes a pattern of prayer that constitutes six specific periods of prayer, from early morning to late evening. The periods include early morning, nine o'clock, twelve o'clock, three o'clock, six o'clock, and prayer before

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<sup>90</sup> Stanwood, pp. 90-91.

<sup>91</sup> Stanwood, pp. 203-204.

<sup>92</sup> Stanwood, pp. 192, 195.



retiring for the night. He proposes this pattern to persons who are living and working in society. As we shall see, he offers a specific focus for each period of prayer. An important preliminary to prayer is finding the correct location. He encourages us to "consecrate a room or part of a room as a holy place unto God." This location becomes a sacred place. Only prayer happens there. Prayer begins with a "recollection of spirit" in which we shut our eyes and in silence allow the soul to place itself in the presence of God. The content of prayer proceeds with "expressions of the attributes of God." Prayer that begins in this manner is most edifying. The attributes of God remind us of His greatness and "fill our hearts with the highest fervors of true devotion." It prepares us to bring our "petitions" to Him. Such prayer has two advantages: first, it reveals our beliefs, and second, it increases our faith.<sup>93</sup>

This spiritual master proposes two forms of prayer, "prepared" forms and "new" forms. Generally, prayer periods should begin with a prepared form of prayer. If inspiration leads to a new form of prayer a person has the liberty to follow the inspiration.

This much, I believe, is certain, that the generality of Christians ought to use forms of prayer at all the regular times of prayer. It seems right for everyone to begin with a form of prayer; and if in the

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<sup>93</sup> Stanwood, pp. 198-200.

midst of his devotions he finds his heart ready to break forth into new and higher strains of devotion, he should leave his form for a while and follow those fervors of his heart till it again wants the assistance of his usual petitions.

This seems to be the true liberty of private devotion; it should be under the direction of some form but not so tied down to it but that it may be free to take such new expressions as its present fervors happen to furnish it with, which sometimes are more affecting and carry the soul more powerfully to God than any expressions that were ever used before.<sup>94</sup>

The great value of utilizing prepared forms of prayer is that they can address the varying moods of the heart. The moods of the heart vary during our periods of devotion. If the mood is one of celebration, an applicable prepared form enables Christians to praise God in words more elevated than their own. If the mood is one of discouragement, an applicable prepared form of prayer can raise the heart to new heights of devotion.<sup>95</sup> Moreover, prepared forms of prayer can teach us how to create our own forms when inspiration leads us to do so. For example, the reading of Scripture and books of piety can lead the heart in "a new motion toward God," which can be turned into "the form of a petition." Now these new petitions receive a place in our prayers. By writing our own prayers during periods of inspiration, we improve our ability to pray. Also, we store up our personal

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<sup>94</sup> Stanwood, p. 197.

<sup>95</sup> Stanwood, p. 197.

prepared forms of prayer through which we express our desires to God.<sup>96</sup>

Our prayers, prepared and new, enable us to adapt to "two conditions, the difference of our state, and the difference of our hearts." The condition of our "state" refers to those external circumstances of life that affect all of us, such as, sickness, disappointments, or blessings. The condition of our "heart" refers to the internal dispositions, such as, love, peace, or dryness. The forms of prayer should respond to these two conditions.<sup>97</sup>

Now by thus watching and attending to the present state of our hearts and suiting some of our petitions exactly to their wants, we shall not only be well acquainted with the disorders of our souls, but also be well exercised in the method of curing them.

By this prudent and wise application of our prayers, we shall get all the relief from them that is possible; and the very changeableness of our hearts will prove a means of exercising a greater variety of holy tempers.

Now by all that has here been said you will easily perceive that persons careful of the greatest benefit of prayer ought to have a great share in the forming and composing their own devotions.

As to that part of their prayers which is always fixed to one certain subject, in that they may use the help of forms composed by other persons, but in that part of their prayers which they are always to suit to the present state of their life and the present state of their heart, there they must let the sense of their own condition help them to such kinds of petition, thanksgiving, or resignation as their present state more especially requires.

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<sup>96</sup> Stanwood, pp. 198-200.

<sup>97</sup> Stanwood, p. 201.

Happy are they who have this business and employment upon their hands!<sup>98</sup>

In addition to the above pattern, Law believes that all prayer should commence with the singing of a Psalm. The practice prepares the way for our devotions. He is emphatic in his belief that Psalms should be sung, not simply read. Both body and soul mutually influence the other through the practice. The "union of soul and body" means that the outward or vocal practices of singing, reading, or praying, influence the inner dispositions of the heart, just as the inner movements of the heart influence our bodily actions. The conclusion is that "outward helps" and "inward meditations" serve to "fix habits of piety in our hearts." The singing of Psalms, involving soul and body, enable the messages to reach us at deeper levels.<sup>99</sup>

Law provides specific subjects for the six periods of prayer. The subject for early morning prayer is "praise and thanksgiving." The nine o'clock period of devotion centers on "humility." The twelve o'clock period of prayer considers "universal love." The three o'clock devotion focuses on "resignation and conformity to the will of God." During evening prayer, at six o'clock, the subject is "daily

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<sup>98</sup> Stanwood, p. 202.

<sup>99</sup> Stanwood, pp. 209-216.

self-examination." Finally, night prayer centers on the thought of "death."<sup>100</sup>

Finally, the Anglican mystic encourages the use of the imagination in prayer. He acknowledges the power of the imagination to affect the heart deeply through its "representations." Even before we begin the Psalm we should imagine ourselves participating in the message. For example, if it is a Psalm on the glory of God, one can image heaven open, and in the middle of heaven the throne of God, and around the throne of God myriads of angels singing praises to His name. The imagination has the potential for "raising the spirit of devotion in you."<sup>101</sup>

### Conclusion

For William Law, prayer is the greatest of the means of grace for it is "the nearest approach to God and the highest enjoyment of Him that we are capable of in this life."<sup>102</sup> But devotion and prayer are not the only means of rendering the soul "divine and conformable to the will of God." In addition to the above, the author believes that "fastings,"

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<sup>100</sup> Stanwood, pp. 228, 280, 316, 328, 339.

<sup>101</sup> Stanwood, pp. 222-223.

<sup>102</sup> Stanwood, p. 189.

"repentance," "meditation," and the "sacraments" lead to "the perfection of all virtues."<sup>103</sup>

Without doubt, William Law restores the dignity of devotion in his day. He lifts devotion above the common, the mediocre, and declares it to be "the greatest sign of a great and noble genius," that "supposes a soul in its highest state of knowledge."<sup>104</sup> The classic is a great exploration into the life of practical and noble devotion.

### A Plain Account of Christian Perfection

#### Introduction

John Wesley (1703-1791), founder of the Methodist movement, is instrumental in transforming the "spiritual atmosphere" of eighteenth-century Britain. In the process, Wesley may be the greatest spiritual synthesizer in the history of Christian spirituality. He takes the Protestant emphasis on faith, the Catholic accent on holiness, the Byzantine stress on man becoming divine, and integrates them into what may be the most holistic approach to Christian spirituality. One Wesley scholar describes the classic as Wesley's "most important single essay" and suggests that it represents the "most distinctive doctrinal emphasis" of his works. For John Wesley, the Christian life is "an

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<sup>103</sup> Stanwood, p. 218.

<sup>104</sup> Stanwood, p. 348.

experimental way, a process, an inwardness based on orthodox doctrines and resulting in outward practice."<sup>105</sup>

### Christian Perfection

In the classic, Wesley traces the steps that lead him to imbibe the teaching of Christian perfection. The doctrine formulates in his mind over a period of time, through the ferment of his own spiritual experiences, his interaction with spiritual classics, and his study of the Bible. One of the excellent inclusions in the tract is Wesley's description of "a perfect Christian," under the title, "The Character of a Methodist."

A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart and the desire of his soul which is continually crying out, 'Whom have I in heaven but you' . . . He is therefore happy in God . . . Perfect love having now caste out fear, he rejoices evermore.

Whether in ease or pain, whether in sickness or health, whether in life or death, he gives thanks from the ground of the heart, to him who orders it for good; into whose hands he has wholly committed his body and soul.

For indeed he 'prays without ceasing' . . . His heart is lifted up to God at all times, and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. . . . He 'walks with God' continually; having the loving eye of his soul fixed on him.

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<sup>105</sup> Frank Whaling, John and Charles Wesley - Selected Writings and Hymns, editor-in-chief Richard J. Payne, The Classics of Western Spirituality (New York: Paulist Press, 1981), pp. xv, xix, 5, 8, 11, 48.

And loving God, he 'loves his neighbor as himself;' he loves every man as his own soul.

For he is 'pure in heart.' Love has purified his heart from envy, malice, wrath, and every unkind temper. It has cleansed him from pride, whereof 'only comes contention' . . . And indeed all possible ground for contention on his part is cut off.

His one intention at all times and in all places is not to please himself, but him whom his soul loves. He has a single eye. . . . God reigns alone; all that is in the soul is 'holiness to the Lord.' There is not a motion in his heart but is according to his will.

And the 'tree is known by its fruits.' For as he loves God, so he 'keeps his commandments:' Not only 'some,' or 'most' of them, but ALL, from the least to the greatest.

For his obedience is in proportion to his love, the source from whence it flows. . . . He continually 'presents' his soul and 'body a living sacrifice, holy, acceptable to God:' Entirely and without reserve, devoting himself, all he has, all he is, to his glory.

By consequence, 'whatsoever he does,' it is all to the glory of God. In all his employments of every kind, he not only 'aims' at this (which is implied in having a single eye), but actually attains it. . . . His one invariable rule is this: 'Whatsoever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God even the Father through him.'

Nor do the customs of the world at all hinder his 'running the race which is set before him.'<sup>106</sup>

This is Wesley's picture of "a perfect Christian." The high calling of every Christian is to reach the goal of perfection in this life. The elements of Christian perfection are perfect love toward God and neighbor, perfect love purifying the heart from sin, unceasing prayer and communion with God, complete obedience to the will of God, a single eye to God's glory, the employment of all gifts in His service, an entire

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<sup>106</sup> Whaling, pp. 303-306.



dedication of ourselves to Him, a continuous thankfulness to God, and happiness.

The doctrine of Christian perfection is a point of considerable contention in Wesley's day, as it is in our day. Our investigation of many spiritual classics in this study reveals that Wesley moves in the full stream of Christian tradition with his doctrine of Christian perfection. However, no author before him, to the knowledge of this writer, develops the doctrine of perfection with the precision and concentration of a Wesley. It is the "capstone" of his spiritual thought. In 1764, after reviewing the subject, Wesley writes a concise summation of the doctrine.

A. There is such a thing as 'perfection;' for it is again and again mentioned in scripture.

B. It is not so early as justification; for justified persons are to 'go on to perfection' (Heb. 6:1).

C. It is not so late as death, for Saint Paul speaks of living men that were perfect (Phil. 3:15).

D. It is not 'absolute.' Absolute perfection belongs not to man, nor to angels, but to God alone.

E. It does not make a man 'infallible:' none is infallible, while he remains in the body.

F. Is it 'sinless?' It is not worth while to contend for a term. It is 'salvation from sin.'

G. It is 'perfect love' (I John 4:18). This is the 'essence' of it: its 'properties,' or inseparable fruits, are 'rejoicing evermore, praying without ceasing, and in everything giving thanks' (I Thes. 5:16ff.).

H. It is 'improvable.' It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

I. It is 'amissible,' capable of being lost, of which we have numerous instances. But we were not

thoroughly convinced of this 'till five or six years ago.'

J. It is constantly both preceded and followed by a 'gradual' work.

K. But is it in itself instantaneous, or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers: None can deny this.

Since that change, they enjoy 'perfect love.' They 'rejoice evermore, pray without ceasing, and in everything give thanks.' Now this is all that I mean by perfection. Therefore these are witnesses of the perfection which I preach.

'But in some this change was not instantaneous.' They did not perceive the instant, when it was wrought. It is often difficult to perceive the instant when a man dies. Yet there is an instant in which life ceases. And if even sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

'But if they have this love now, they will lose it.' They may; but they need not. And whether they do or no, they have it now; they now experience what we teach. They now are 'all love.' They 'now' rejoice, pray, and praise without ceasing.

'However, sin is only 'suspended' in them; it is not 'destroyed'.' Call it which you please. They are 'all love' today; and they take no thought for the morrow.

'But this doctrine has been much abused.' So has that of justification by faith. But that is no reason for giving up, either this or any other scriptural doctrine! When you wash your child, as one speaks, 'throw away the water, but do not throw away the child.'

'But those who think they are saved from sin, say they have no need of the merits of Christ.' They say just the contrary. Their language is, Ev'ry moment, Lord, I want the merit of thy death!

They never before had so deep, so unspeakable a conviction of the need of Christ in all his offices as they have now.

Therefore all our preachers should make a point of 'preaching perfection' to believers constantly, strongly, and explicitly.

And all believers should 'mind this one thing,' and continually agonize for it.<sup>107</sup>

In summary form, this is John Wesley's teaching on Christian perfection. This is the "full salvation" available to every Christian. In essence, it "is pure love filling the heart and governing all the words and actions."<sup>108</sup> First, a person encounters the depth of inbred sin and longs for deliverance. Prior to this deeper realization, a person undergoes a "gradual mortification" of sin. But now a person desires complete deliverance. Next, a person experiences "total death to sin." Finally, the person undergoes an "entire renewal in the love, and image of God, so as to rejoice evermore, to pray without ceasing, and in everything give thanks."<sup>109</sup> Finally, the gift of "full" and "high" salvation is attainable by "faith."<sup>110</sup>

#### Means of Grace

At one point Wesley asks the question, "How are we to wait for this change?" The response brings us to his crucial teaching on the means of grace. Wesley believes that we receive the change by "simple faith." But God grants the faith we need when "we seek it with all diligence, in the way which he has ordained." It is here that "obedience," "self-denial," "fasting," "prayer," "the ordinances," and

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<sup>108</sup> Whaling, p. 334.

<sup>109</sup> Whaling, p. 334.

<sup>110</sup> Whaling, p. 314.

other spiritual disciplines enter the picture. The means of grace have vital importance for the entire journey, from justification, to sanctification, to perfection, and beyond. Wesley warns about the danger of "expecting the end without the means." This false expectation is a "device of Satan,"<sup>111</sup>

the expecting knowledge, for instance, without searching the scriptures, and consulting the children of God; the expecting spiritual strength without constant prayer, and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity.<sup>112</sup>

The genius of John Wesley, and the Methodist movement, comes through in the utilization of the Christian community for spiritual formation. This means of grace is not unique to Wesley, but his great organizational abilities enable the movement to benefit from the full potential of purposeful fellowship. The Methodist founder stresses the importance of attending these public meetings for the purpose of spiritual growth.

Never omit meeting your class or band; never absent yourself from any public meeting. These are the very sinews of our Society; and whatever weakens, or tends to weaken our regard for these, or our exactness in attending them, strikes at the very root of our community. As one says, 'That part of our economy, the private weekly meetings for prayer, examination, and particular exhortation, has been the greatest means of deepening and confirming every blessing that was received by the word preached, and of diffusing it to

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<sup>111</sup> Whaling, pp. 335, 336, 361.

<sup>112</sup> Whaling, p. 361.

others who could not attend the public ministry; whereas, without this religious connection and intercourse, the most ardent attempts by mere preaching have proved of no lasting use.'<sup>113</sup>

A stronger statement about the necessity of Christian community for spiritual formation is not possible. Without it, declares Wesley, preaching has no lasting value.

Another vital means of grace is "continual prayer." Wesley broadens our narrow perspective of prayer. This means of grace is not an activity that occurs only at periodic intervals, but rather, prayer is a way of living.

God's command, to "pray without ceasing," is founded on the necessity we have of his grace, to preserve the life of God in the soul, which can no more subsist one moment without it than the body can without air.

Whether we think of or speak to God, whether we act or suffer for him, all is prayer, when we have no other object than his love, and the desire of pleasing him.

All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the order of God, without either adding to or diminishing from it by his own choice.

Prayer continues in the desire of the heart, tho' the understanding be deployed on outward things.

In souls filled with love, the desire to please God is a continual prayer.<sup>114</sup>

To the above examples of the means of grace, Wesley adds, the study of Scripture, the ordinances, constant service, fasting, unceasing watchfulness, regular self-examination, and other spiritual disciplines.

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<sup>113</sup> Whaling, p. 365.

<sup>114</sup> Whaling, p. 370.

His spiritual thought is a constant reminder that we are presumptuous when we expect the end without the means.

### Conclusion

As this writer states above, John Wesley provides a holistic approach to Christian spirituality. This holism may be due, in part, to his amazing capacity to assimilate the best of Protestant, Catholic, and Byzantine spirituality, and synthesize it into a whole message for the whole person. Wesley's openness to other Christian traditions, which may be characteristic of his period, is an example for all sincere seekers of Christian truth and experience. And yet, by his own admission, he remains a person of one book above all, the Bible. John Wesley's message is a vital one for the Church today, precisely because it embodies a vision for spiritual renewal.

### Lectures to Professing Christians

#### Introduction

Charles G. Finney (1792-1875), a "self-educated" man for the most part, has a varied ministry of "teacher, lawyer, revivalist, pastor, theology professor, and college president."<sup>115</sup> Finney is a Presbyterian and the foremost

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<sup>115</sup> Clyde F. Fant and William M. Pinson, Jr., 20 Centuries of Great Preaching (Waco: Word Publishers, 1971), pp. 317-318.

evangelist of his time. Church historians trace the roots of the "modern revivalist tradition" to him. The classic is a collection of his lectures. Finney gave these lectures in New York City, between 1836 and 1837, prior to commencing an "academic career as professor of theology and later president of Oberlin College."<sup>116</sup>

### True Conversion

In a lecture on "True and False Conversion," Finney describes "true conversion" as "a change from a state of supreme selfishness to benevolence."<sup>117</sup> The word "benevolence" is a summation of all God's "moral attributes." It describes His "state of mind." It captures God's unselfish and loving response to mankind. In Finney's terms, "God is purely and disinterestedly benevolent." He means that God seeks the happiness of His creatures, not to promote His own happiness, but solely "because he loves their happiness and chooses it for its own sake." In likemanner, true conversion manifests itself in seeking the happiness of others solely for the sake of their happiness, not for self-gratification. Conversion consists of true love for God

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<sup>116</sup> "The Higher Christian Life: Sources for the Study of the Holiness, Pentecostal and Keswick Movements" (New York: Garland Publishing, n.d.), p. 8.

<sup>117</sup> Charles G. Finney, Lectures to Professing Christians (London: Milner & Co., n.d.), p. 134.

and one's neighbor. This is "holiness." This is "benevolence." For Finney, "benevolence" captures the change that God works in the soul through conversion.<sup>118</sup>

Furthermore, conversion demands that we submit to all the "terms of the gospel."

- (1.) Repentance, hearty sorrow for sin, justifying God and taking his part against yourself.
- (2.) Faith, perfect trust and confidence toward God, such as leads you without hesitation to throw yourself, body and soul, and all you have and are, into his hand, to do with you as he thinks good.
- (3.) Holiness, or disinterested benevolence.
- (4.) To receive salvation as a mere matter of pure grace, to which you have no claim on the score of justice.
- (5.) To receive Christ as your mediator and advocate, your atoning sacrifice, your ruler and teacher, and in all the offices in which he is presented to you in God's word. In short, you are to be wholly acquiescent in God's appointed way of salvation.<sup>119</sup>

Finney believes that salvation is a matter of "pure grace," but it does not follow that justification by grace is an arbitrary act of God. He does not hold to an arbitrary view of justification. The doctrine of justification by grace through faith can never be a "substitute for personal holiness." For Finney, the description of justification by "faith alone" does not capture the whole truth of the doctrine. He prefers the Apostle Paul's expression, "faith

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<sup>118</sup> Finney, p. 134.

<sup>119</sup> Finney, p. 153.



that works by love."<sup>120</sup> In a lecture on "Justification by Faith," the revivalist concludes,

We are therefore justified by faith BECAUSE we are sanctified by faith. Faith is the appointed instrument of our justification, because it is the natural instrument of sanctification. It is the instrument of bringing us back to obedience, and therefore is designated as the means of obtaining the blessing of that return. It is not imputed to us, by an arbitrary act, for what it is not, but for what it is, as the foundation of all real obedience to God. This is the reason why faith is made the medium through which pardon comes. It is simply set down to us for what it really is; because it first leads us to obey God, and when we do so, this is imputed to us as what it is, holiness, or obedience to God. But for the forgiveness of our past sins, we must rely on Christ. And therefore justification is said to be by faith in Jesus Christ.<sup>121</sup>

This view of justification does not minimize the doctrine of "salvation by grace," that Jesus Christ is the "sole reason" and "sole ground" of salvation. The view does emphasize, however, that "true obedience turns on faith" and that "the doctrine of justification by faith produces sanctification."<sup>122</sup>

### Christian Perfection

In Finney's spiritual thought, the elements of salvation include justification, sanctification, and eternal life and glory. The two elements of justification and sanctification

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<sup>120</sup> Finney, pp. 183-185.

<sup>121</sup> Finney, p. 189.

<sup>122</sup> Finney, pp. 195, 199, 248.

are the focuses of his lectures. Just as one receives justification by faith, one receives sanctification by faith also. Sanctification is "instantaneous and progressive."<sup>123</sup> The act of faith, whereby a person receives Christ for one's sanctification through an absolute yielding of one's will to Him, is by nature instantaneous. The progressive nature of sanctification manifests itself in an ongoing yieldedness. In essence, sanctification is the "inward purity" that Christ Himself imparts through His "direct intercourse with the soul." He is the "immediate cause" of heart purity. He suffuses His love in the heart through the operation of the Holy Spirit. In other words, Christ imparts His own holiness through His indwelling of the believer. In the act of faith "Christ is received and enthroned as KING" in the heart.<sup>124</sup>

Finney uses various terms that have the same basic meaning, such as, "Christian perfection," "perfect sanctification," and "wholly sanctified." In a lecture on "Christian Perfection," he declares that perfection is attainable in this life for three reasons: "God wills it," it is "promised throughout the Bible," and it "is the very object for which the Holy Spirit is promised." If perfection is not attainable it suggests three weaknesses: first, that

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<sup>123</sup> Finney, p. 251.

<sup>124</sup> Finney, pp. 247-248.

"there is weakness in Christ if he cannot make us holy in this life," and second, that "there is a want of motives in the gospel," and third, that there is "want of sufficient power in the Spirit of God."<sup>125</sup> Christian perfection is "perfect obedience to the law of God. The law of God requires perfect, disinterested, impartial benevolence, love to God, and love to our neighbor." Simply stated, Christian perfection is "to be in our measure as perfect as God is."<sup>126</sup> This level of spiritual life comes to us when we receive Christ as our sanctification by faith. He breaks the "power of sin" within and fills us with "all the fullness of God."<sup>127</sup>

### The Proper Means

In a lecture on "The Necessity of Divine Teaching," Finney observes that many Christians do "not have as much divine illumination as they need." Christians do not experience the provisions of the gospel because they "neglect the use of means." The Bible is the most important of the means for receiving God's blessings. He laments the neglect of the Bible among Christians during his day. The result is a defective spirituality. This is not a secondary issue for

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<sup>125</sup> Finney, p. 219.

<sup>126</sup> Finney, p. 215.

<sup>127</sup> Finney, pp. 228-229.

Finney. One can feel the depth of his concern. He admits in a previous lecture that if he had the physical strength to return to the churches again, "instead of preaching to convert sinners," he "would preach to bring up the churches to the gospel standard of holy living."<sup>128</sup>

Finney does not limit his concern to the Christian laity of the churches. His concern extends to theological students, teachers, and ministers also. The whole church is in need of "the illuminating powers of the Holy Spirit." His analysis of the condition of the church is revealed in his lament, "How little knowledge have the great body of the church respecting the word of God!" The error of theological students is that "they study to get the views of all the great teachers . . . and everybody's opinion as to what the Bible means, but the opinion of the Holy Ghost." He affirms his own practice while a student of theology, "when I studied theology, I spent many hours on my knees." He counsel's ministers never to preach a passage from the Bible until the Holy Spirit teaches them the meaning of the text. He encourages his own practice as a preacher of the gospel, "I have always got my texts and sermons on my knees." Finney's great emphasis on the study of the Bible derives from his belief that this means is the "grand means of sanctification"

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<sup>128</sup> Finney, pp. 95, 96, 258.

and that it "must be more richly enjoyed before the church will know what entire sanctification means."<sup>129</sup> The Bible is the richest source of growth.

I find it like a deep mine, the more I work it, the richer it grows. We must read that more than any or all other books. We must pause and pray over it, verse after verse, and compare part with part, dwell on it, digest it, and get it into our minds, till we feel that the Spirit of God has filled us with the spirit of holiness.

I have often been asked by young converts, and young men preparing for the ministry, what they should read. READ THE BIBLE. I would give the same answer five hundred times. Over and above all other things, study the Bible.. It is a sad fact, that most young men, when they enter the ministry often know less of the Bible than of any other book they study. Alas! alas! O, if they had the spirit of James Brainerd Taylor, his love for the scriptures, his prayer for divine teaching, we would no longer hear the groans of the churches over the barrenness of so many young preachers, who come out of our seminaries full of book-learning and almost destitute of the Holy Ghost.<sup>130</sup>

### The Whole of Religion

In a lecture entitled, "Love is the Whole of Religion," Finney offers five ingredients of "perfect love" and follows it with the effects of such love. Among the ingredients are a supreme love for God that is unselfish in nature, and a love for neighbor that is at least "equal" with self-love. One effect is a "delight in self-denial for the sake of promoting the interests of God's kingdom and the salvation of

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<sup>129</sup> Finney, pp. 262-263.

<sup>130</sup> Finney, p. 264.

sinners." <sup>131</sup> There is a powerful social dimension in Finney's understanding of perfect love. Personal holiness prepares the way for societal holiness.

Sometimes it is necessary to reprove sin by forming societies, and getting up newspapers, and forming a public sentiment against a particular sin, that shall be a continued and overwhelming rebuke. The Temperance Societies, Moral Reform Societies, Anti-Slavery Societies, &c., are designed for this end.<sup>132</sup>

Finally, perfect love is dynamic in nature, not stagnant. In other words, it is a level of spiritual life that has the capacity for increasing "growth in grace."<sup>133</sup>

### Conclusion

Charles G. Finney may be the foremost revivalist in American religious history. Christian perfection, through the teaching of Finney, becomes one of the deep spiritual streams of the nineteenth-century holiness revival. In his own words, "a sect of Perfectionists has grown out of every great and general revival that ever took place."<sup>134</sup> The career of Charles G. Finney appears to be the forerunner of the holiness revival. Moreover, his emphasis on the study of the Bible as the "grand means of sanctification" is a contribution of paramount importance to the church.

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<sup>131</sup> Finney, p. 269.

<sup>132</sup> Finney, p. 44.

<sup>133</sup> Finney, p. 268.

<sup>134</sup> Finney, pp. 223.

## The Higher Christian Life

### Introduction

W.E. Boardman (1810-1886), a Presbyterian, travels from America to England with the message of the deeper life. R. Pearsall Smith and Hannah Whitall Smith join him in the venture. Together they begin the 'Oxford Union Meeting for the Promotion of Scriptural Holiness' which becomes the base of the Keswick Movement. The movement carries the holiness teaching into the Church of England.<sup>135</sup> Boardman publishes the book at the height of the 1857-1858 revival that spreads from New York City. The classic gains popularity among non-Methodists, in particular, because of the absence of "perfectionism" language. The book demonstrates the great popularity of the "higher Christian life" themes during the nineteenth-century holiness revival.<sup>136</sup> Boardman appears to break new ground with his book. He identifies the deeper life experiences of several leaders in the Protestant Reformation. Although individuals such as Luther and D'Aubigne did not have a distinctive teaching of "another great work after conversion," they did experience it, claims Boardman. He cites their experiences to prove the point.

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<sup>135</sup> J. Gordon Melton, The Encyclopedia of American Religions, 2 vols. (Wilmington: McGrath Publishing Company, 1978), 1:203.

<sup>136</sup> "The Higher Christian Life," p. 6.

The difference between the Reformers and the Wesleys is that the latter have a distinctive teaching of the fuller work of salvation. Boardman seeks to root the "higher Christian life" themes in the lives of some Reformers, thereby making the deeper life message more acceptable to the Lutheran and Reformed traditions.<sup>137</sup>

### Clearing Ground

It is clear that the author is writing to Christians who are uncomfortable with the past associations of the deeper life doctrine. In particular, he wants to distance the holiness doctrine from the teaching of perfectionism. He maintains that the theory of perfectionism is a hindrance to many people seeking full salvation. The author insists that there is no necessary connection between the doctrine of holiness and the theory of perfection.

'Perfectionism!' This one word perfectionism has kept, and is now keeping, thousands from examining into the matter at all. It is high time this stumbling stone was gathered out of the way. It may indeed become a beacon-light, to show the mariner in his heavenward voyage the hidden rock where noble souls have struck in days gone by; but it has no place, by right, in the way. There is not the least necessary connection between the experience described and perfectionism. It is true that some have connected the two things; but they are entirely distinct, and widely different from each other. The experience is a fact: and, as a fact, it has been exemplified in the instances we have referred to, and thousands besides, in which the theory of perfectionism

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<sup>137</sup> W. E. Boardman, The Higher Christian Life (Boston: C. F. Peters & Son, 1871), pp. 43-45.



had not so much as a thought given to it: or, if a thought or a word, it was a word of denial, as in the cases of Luther and D'Aubigne. Perfectionism, on the other hand, is a theory, -a notion, or system of notions, -which may have place in the head, either with or without the experience in the heart. Doubtless there have been many who have accepted the theory of perfectionism, and also come into the experience of full salvation by faith; but there are many also who have taken up the idea of perfectionism, and held it strenuously without having come into the experience at all. The two things, therefore, have no necessary connection whatever; or the examples given must go for nothing.<sup>138</sup>

The author disagrees with those claiming that sanctification transforms the self. It is not a "purifying process" that makes us holy in ourselves. This is a false expectation. We must give up the "idea of self-perfection as imparted from Christ." Boardman states, "True sanctification is sanctification to God in Christ, not from God through Christ." Sanctification is union with Christ. Broadman appears to reject the idea that Christ makes a Christian pure, rather, a Christian's purity is Christ.<sup>139</sup>

Boardman addresses the issue of faith and works also in the deeper life doctrine. When works enter the picture they become the "by-ways" of men rather than the true way of "complete union with Christ." All the "by-ways" of works involve the serious error of making a "self-perfecting

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<sup>138</sup> Boardman, pp. 60-61.

<sup>139</sup> Boardman, pp. 63, 65.

process" their end. We must lay aside the way of works.<sup>140</sup>  
 There is only one end and one means. The end is Christ and the means is faith.

The Lord Jesus Christ is the way. Christ all in all, Christ our justification, Christ our sanctification, Christ our glorification, -he is the way.

And trust in Christ, -the trust which accepts and obeys the commands, and which believes and receives the promises - is the means.<sup>141</sup>

### Distinct Experience

Boardman presents the doctrine of "the higher Christian life" as a distinct experience after salvation. It has a definite beginning. It is the starting point of real "progress" and "power" in the Christian life. There are two reasons for presenting "the deeper spiritual baptism of the Holy Spirit" as a distinct experience from conversion. First, "it is taught in the Bible." The New Testament teaches "two baptisms." The first baptism involves a "change of mind." The second baptism involves the "reception of the Holy Spirit." The first baptism corresponds to the "Passover" and the second to "Pentecost." John the Baptist preaches repentance and predicts that Jesus will impart "a deeper gift in the baptism of the Holy Spirit." Christ Himself alludes to this two-fold work when He refers to the

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<sup>140</sup> Boardman, pp. 150-152.

<sup>141</sup> Boardman, p. 133.

Holy Spirit as producing "rivers of living water," and when he prays for his disciples to live in union with Him. The experience of the deeper life begins with the "Pentecostal endowment." It is available to every Christian. The deeper life is an instantaneous experience, "the gift of God in a moment." It is a "permanent" experience. The Holy Spirit "seals" the Christian and imparts an "experimental knowledge of Jesus."<sup>142</sup> The second reason for presenting the deeper life as a distinct experience after conversion is because "it is the way to induce Christians to aim for it, and to enter into it; and because it is the true starting-point of progress and power."<sup>143</sup>

#### Law of Progress and Power

Boardman responds to a recurring question on how to reconcile the two ideas of "a sudden step onward and upward to a higher plane in the Christian life" and "the law of growth in grace." The author suggests that the solution to the problem "is the law of experience in the school of Christ."<sup>144</sup> When we take the "experimental step" the Lord enlightens us on the pathway of growth.

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<sup>142</sup> Boardman, pp. 18, 167-193.

<sup>143</sup> Boardman, p. 197.

<sup>144</sup> Boardman, pp. 202-203.

Take the experimental step of committing yourself at once and wholly to Christ for teaching; and believe in him as dwelling with you and within you, on purpose to teach you, and he will quickly solve the problem for you: he will satisfy you as quick as thought. His own light will shine through you; and you will soon see that the law of progress is two-fold, -a law of steps and of growth, a law of progress from step to step. He will show you the Christian life is indeed a thing plant-like in that gradual growth, and none the less a thing plant-like in its stages of progress.

Conversion follows conviction; and the Pentecostal endowment follows conversion: and each is a starting-point of progress.

Conviction is the first starting-point of all. The truth, like the seed sown by the husbandman, may have been long buried under the soil of youthful levity, or under the hard crust of a heart often reproved; but at last when the rain and the sunshine of heaven come down upon it, it begins to feel the power of the divine energy within, and swells, and bursts its cerements of worldliness, and pushes upward, feeling after the light of heaven, until it comes forth 'the blade,' -a new creature born of God into the kingdom of light.

Conversion is a new and the true starting-point, from which, plant-like, the Christian life unfolds, joint after joint, leaf after leaf, stretching upward and onward for fruitage and fulness of stature, until at last it gains the fruit-bearing status of true Christian manhood and majority and liberty, and rejoices in that stage of its progress marked by our Saviour as 'the corn.'

Having now learned the way to live by faith, it has reached the higher starting-point of power as well as of progress, and goes on ripening its fruit for the golden harvest, and the heavenly garner of its Lord, and becomes in due time the 'full corn of the ear,' ready for the sickle of the angel reapers.

The same thing is expressed also . . . in I Cor 1:30, where the various relations of Christ are unfolded in order to us, as they do actually open out in experience, to meet our unfolding wants from stage to stage. 'Made of God unto us WISDOM;' that is, conviction of folly and sin, -conviction, as Jesus Himself says, because they believe not on me. The fear of God, which, according to King Solomon, is the beginning of wisdom; 'RIGHTEOUSNESS,' -that is, justification from sin; 'SANCTIFICATION,' that is, transformation into the likeness of God; and

'REDEMPTION,' -that is, transfiguration from the earthly to the heavenly image and glory of the Lord.<sup>145</sup>

In addition to the increase of growth, the Christian life is to increase in power. Each ascending stage of growth is marked by an increase in power. As we advance through the stages of conviction, conversion, and sanctification, we "double the old store in gaining the new." Nothing is lost in the advance, rather, spiritual power accumulates. It is like "a tree in its successive stages of growth." Each period sends the roots of "truth" and "love" deeper, and the top of "faith" and "hope" higher as it sprouts upon all prior growth.<sup>146</sup> In other words, as we ascend from stage to stage our union with Christ deepens and expands in the soul. There are three "motives" that correspond with the three "stages" of growth. The Holy Spirit uses these motives to deepen and expand the life of Christ in the soul. The three motives are "danger, duty, and delight."

A sense of danger first startles the careless one from his senseless slumbers, and arouses him to flee from the wrath to come.

A sense of duty next rises into supremacy, and constrains him to submit his own works and ways to God's.

And at last a sense of delight in the Lord and his ways becomes the absorbing and dominant motive in the heart and life, perfecting obedience in love.

In each there is power; and all the power there is in each and in all is accumulated by him who gains all.

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<sup>145</sup> Boardman, pp. 203-207.

<sup>146</sup> Boardman, pp. 220, 223, 231.

The second absorbs the first, and the third the second. The sense of danger seems to become lost when the sense of duty becomes strong; and the sense of duty seems in its turn to be lost when it is transmuted by the grace of God into delight. Nevertheless, not a particle of either is lost.<sup>147</sup>

The expressions of our union with Christ by faith are manifold in number. The preeminent manifestations are unceasing "prayer" and "praise." Prayer becomes the "vital breath" of the Christian. Praise ascends from the "overflowing joys" of the heart. Both prayer and praise rise spontaneously from within. Even our "dreams" reflect spiritual realities. Also, persons in union with Christ are "active" and "generous" in the service of Christ. In a word, they "abide" in Christ.<sup>148</sup>

### Conclusion

If there is one sentence that captures W.E. Boardman's doctrine of the deeper life better than any other, it is this, "We received CHRIST AS ALL-SUFFICIENT; even so let us abide in him."<sup>149</sup> Without doubt, Boardman presents the doctrine of the deeper life in a new form. He moves Christian perfection from center stage. In its place he seeks to present Christ as our all in all. The author makes

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<sup>147</sup> Boardman, pp. 220-221.

<sup>148</sup> Boardman, pp. 308-310.

<sup>149</sup> Boardman, p. 312.

a vital contribution to the "higher Christian life" themes, especially for those persons who hunger for a deeper union with Christ, but dislike its association with perfectionism.

### The Christian's Secret of a Happy Life

#### Introduction

Hannah Whitall Smith (1832-1911) is born and raised in a Quaker family. However, her conversion in 1858 comes through Plymouth Brethren influence. In 1867 she enters into a deeper experience in Christ. In 1872 she moves to England with her husband, R. Pearsall Smith, where they devote themselves to the biblical exposition of deeper life truth. They are instrumental in initiating the Keswick Movement in England through their teachings. The first Keswick Convention occurs in 1874. The annual conventions focus on the exposition of the higher Christian life.<sup>150</sup> The classic represents the most influential aspects of Hannah Whitall Smith's Keswick teachings. The book is one of the most widely-read classics of Christian spirituality.<sup>151</sup>

#### Life on Wings

Hannah Whitall Smith describes the higher Christian life as "the life on wings." It is borne on the wings of

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<sup>150</sup> J.D. Douglas, gen. ed., The New International Dictionary of the Christian Church (Grand Rapids: Zondervan Publishing House, 1978), p. 910.

<sup>151</sup> "The Higher Christian Life," p. 12.

"surrender" and "trust." The "active" and "experimental" response of "entire abandonment" and "absolute faith" toward God is the "higher law of spiritual flying." A Christian enters the sanctified life on these wings. Sanctification is available to every Christian as a "present experience."<sup>152</sup> It is a birthright of conversion, but a Christian must enter it by "consecration" and "faith." Smith writes, "Theologically and judicially I know that every believer has everything as soon as he is converted; but experimentally nothing is his until by faith he claims it."<sup>153</sup> Union with Christ is not a "new thing" that we seek, rather, it is the fuller realization of what we already possess,

this soul-union of which I speak, this unspeakably glorious mystery of an indwelling God, is the possession of even the weakest and most failing believer in Christ; so that it is not a new thing you are to ask for, but only to realize that which you already have. Of every believer in the Lord Jesus it is absolutely true, that his 'body is the temple of the Holy Ghost, which is in him, which he has of God.'

But although this is true, it is also equally true that unless the believer knows it, and lives in the power of it, it is to him as though it were not. Like the treasures under a man's field, which existed there before they were known or used by him, so does the life of Christ dwell in each believer as really before he knows it and lives in it as it does afterward, although its power is not manifested until, intelligently and

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<sup>152</sup> Hannah Whitall Smith, The Christian's Secret of a Happy Life (Old Tappan: Fleming H. Revell Company, MCMLII), pp. 34, 47, 243-249.

<sup>153</sup> Smith, pp. 52-53.



voluntarily, the believer ceases from his own life, and accepts Christ's life in its place.<sup>154</sup>

### Effortless Growth

Once the "inward life-principle" of the indwelling Christ has absolute control of a Christian's life, through surrender and trust, then growth occurs without any "self-effort." In other words, spiritual growth occurs naturally. It is a Christian's part to trust. It is God's part to work.

To grow in grace is opposed to all growth in self-dependence or self-effort, -to all legality, in fact, of every kind. It is to put our growing, as well as everything else, into the hands of the Lord and leave it with him. It is to be so satisfied with our Husbandman, and with His skill and wisdom, that not a question will cross our minds as to His mode of treatment or His plan of cultivation. It is to grow as the lilies grow, or as the babies grow, without care and without anxiety; to grow by the power of an inward life-principle that cannot help but grow; to grow because we live, and therefore must grow; to grow because he who has planted us has planted a growing thing, and has made us on purpose to grow.

What we all need is to 'consider the flowers of the field,' and learn their secret. Grow, by all means, dear Christians; but grow, I beseech you, in God's way, which is the only effectual way. See to it that you are planted in grace, and then let the Divine Husbandman cultivate you in his own way and by His own means. Put yourselves out in the sunshine of His presence, and let the dew of heaven come down upon you, and see what will be the result. Leaves and flowers and fruit must surely come in their season; for your Husbandman is skillful, and He never fails in His harvesting. Only see to it that you oppose no hindrance to the shining of the Sun of Righteousness, or the falling of the dew from Heaven. The thinnest covering may serve to keep off the sunshine

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<sup>154</sup> Smith, pp. 226-228.

and the dew, and the plant may wither, even where these are most abundant. And so also the slightest barrier between your soul and Christ may cause you to dwindle and fade, as a plant in a cellar or under a bushel. Keep the sky clear. Open wide every avenue of your being to receive the blessed influences your Divine Husbandman may bring to bear upon you. Bask in the sunshine of His love. Drink of the waters of His goodness. Keep your face upturned to Him as the flowers do to the sun. Look, and your soul shall live and grow.

But it may be objected here that we are not inanimate flowers, but intelligent human beings, with personal powers and personal responsibilities. This is true; and it makes this important difference, that what the flower is by nature we must be by an intelligent and free surrender. To be one of God's lilies means an interior abandonment of the rarest kind. It means that we are to be infinitely passive, and yet infinitely active also: passive as regards self and its workings, active as regards attention and response to God. It is very hard to explain this so as to be understood. But it means that we must lay down all the activity of the creature as such, and must let only the activities of God work in us, and through us, and by us. Self must step aside to let God work.<sup>155</sup>

The fundamental requirement "is to get within you the growing life, and then you cannot help but grow."<sup>156</sup> As stated above, the growing life becomes active through consecration and faith, and grows by the same means.

### Chariots of God

God uses an external means to cultivate our growth to maturity. Smith calls this means "the chariots of God." The chariots are the trials, temptations, discouragements, sufferings, and blessings that God sends our way to "complete

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<sup>155</sup> Smith, pp. 180, 181, 183, 184.

<sup>156</sup> Smith, p. 189.

our perfection." All the experiences of life are God's chariots, sent by the Divine Husbandman "to carry your souls into the 'high places' of spiritual achievement and uplifting, and you will find that they are, after all, 'paved with love.'" <sup>157</sup> The sending of the chariots is God's work. The spiritual growth that attends the chariots is God's work.

The great point, then, is to have our eyes opened to see in everything that comes to us a 'chariot of God,' and to learn how to mount into these chariots. We must recognize each thing that comes to us as being really God's chariot for us, and must accept it as from Him. He does not command or originate the thing, perhaps; but the moment we put it into His hands it becomes His, and He at once turns it into a chariot for us. He makes all things, even bad things, work together for good to all those who trust Him. All He needs is to have them entirely committed to Him. <sup>158</sup>

There must be no "half-hearted" response to these chariots, "no 'ifs,' or 'buts,' or 'supposings,' or 'questionings.'" Our part is to enter the chariots with "an active and experimental attitude of surrender and trust." <sup>159</sup>

### Conclusion

Hannah Whitall Smith clears a pathway to complete rest in Christ. There is no cause for the spiritual anxiety that comes through self-effort. We need only to place our trust in Christ entirely, to open our hearts to him as the flower

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<sup>157</sup> Smith, pp. 130, 234, 236.

<sup>158</sup> Smith, p. 240.

<sup>159</sup> Smith, pp. 241, 249.

opens to the sun, to climb into the "chariots of God" with perfect confidence. God causes the "life-principle" within to grow naturally. The work belongs to the Divine Husbandman. From this position of spiritual rest, Christ permeates the Christian's growth and service with happiness and ease, even in the midst of spiritual warfare.

### A Larger Christian Life

#### Introduction

A.B. Simpson (1843-1919) is born in Bayview, Prince Edward Island, Canada, into a family of Scottish heritage. At nearly four years of age Albert moves with his family to Chatam, Ontario, Canada. His parents, James and Jane Simpson, possess a deep faith in Christ. James Simpson is an elder in the Presbyterian church. He nurtures his family on Puritan principles. In latter years, Albert reflects on his father's disciplined devotional life. It imparts a sense of "sacred awe" into the life of young Albert. As a child Albert learns the Shorter Catechism and reads such books as Boston's Fourfold State, Baxter's Saint's Rest and Dodderidge's Rise and Progress of Religion in the Soul. On this spiritual menu Albert's "youthful soul was disciplined." He credits his parents for teaching him "a spirit of

reverence and wholesome discipline."<sup>160</sup> During A.B. Simpson's years of ministry, personal upheavals lead him to believe and coin the message of "The Four-fold Gospel," Christ our Savior, Sanctifier, Healer, and Coming King. The message represents the whole Gospel for the whole person: spirit, soul and body. In 1874 he enters the crisis of the Spirit-filled life which becomes the foundation of his missionary vision. In 1881 Simpson enters the crisis of Divine healing, at which time he receives the Lord for the body. The spiritual and physical crises of his life, the message of the four-fold gospel that the crises lead him to imbibe, and the vision for world evangelization that God imparts are factors that lead him to resign from the Thirteenth-Street Presbyterian Church in New York City. The resignation launches Simpson into a transdenominational work of promoting the deeper life, evangelism at home, and missions abroad. Later, the work becomes known as The Christian and Missionary Alliance. Under Simpson the work is an Alliance of Christians from many denominations devoted to the deeper life and world evangelization. The Alliance

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<sup>160</sup> A. E. Thompson, A. B. Simpson - His Life and Work (Harrisburg: Christian Publications, Inc., 1960), pp. 2, 3, 4, 8, 9.

did not become a denomination itself until after Simpson's death.<sup>161</sup>

### Faith: A Spiritual Force

Entrance into a larger Christian life is through the door of faith. Faith is not an abstract entity. It is a "vital principle," a "subjective influence," and a "spiritual force." We enter into all the provisions of God by faith. We approach God with the "prayer of faith," which is for Simpson, the "engine of omnipotence." Faith ushers us into another world in which we surrender our "own insufficiency" and replace it with the "all-sufficiency of God." Some of the "possibilities of faith" are: "salvation," "sanctification," "Divine healing," "power for service," a way through "difficulties and dangers," "victories of prayer," "peace and joy," "the evangelization of the world," "the Lord's coming," and "all things."<sup>162</sup> This dynamic faith permeates the spiritual thought of Simpson.

There is no doubt that while the soul is exercising through the power of God the faith that commands what God commands, that a mighty force is operating at that very moment upon the obstacle, a force as real as the currents of electricity or the power of dynamite. God has really put into our hands one of His own implements

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<sup>161</sup> Rev. John Sawin, Alliance Roots Course, Lecture Notes, Canadian Theological Seminary, Regina, Saskatchewan, Canada, May, 1984.

<sup>162</sup> A. B. Simpson, A Larger Christian Life (Harrisburg: Christian Publications, Inc., 1979), pp. 5-21.

of omnipotence and permitted us to use it in the name of Jesus according to His will and for the establishment of His Kingdom.<sup>163</sup>

### Filled with the Spirit

A larger Christian life is available to every Christian. It begins when we are "wholly filled" with the Holy Spirit by faith. The very essence of this filling "is the indwelling life of Christ Himself."<sup>164</sup>

We do not need to be filled in a great many compartments, and with a great many different experiences, ideas, or influences, but, in the centre of our being to receive Him in His personal life and fullness, and then He flows into every part and lives out His very own life in all the diversified experiences and activities of our manifold life.

In the one garden we plant the living seed and water it from the same great fountain, and lo! it springs up spontaneously with all the varied beauty and fruitfulness of the lily and the rose, the foliage plant and the fruit tree, the clinging jessamine and the spreading vine. We have simply to turn on the fertilizing spring and nature's spontaneous life bursts forth in all its beautiful variety.

This, by a simple figure, is Christ's theory of a deeper life. Our being is the soil, He is the seed, His Holy Spirit is the Fountain of living Waters, and 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'<sup>165</sup>

The human heart needs "two things" if it is going to reach its potential in Christ. First, the heart needs the "living Christ" planted as a Living Seed in its soil. Second, the

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<sup>163</sup> Simpson, p. 13.

<sup>164</sup> Simpson, pp. 39-40.

<sup>165</sup> Simpson, p. 40.

Living Seed in the heart needs to be fertilized "with the water of the Spirit's fullness." And both the Living Seed and the Living Water are "Christ's Person."<sup>166</sup>

Simpson uses another analogy also to describe the spiritual growth process. In the second analogy, Christ is formed within the heart as a babe. He grows within us into the "perfect man" as we grow to spiritual maturity. As He grows within, "we grow into a closer union with Him, and a more habitual and intimate dependence upon Him for all our life and actions."<sup>167</sup>

In all this, however, Simpson makes it clear that "we do not grow into sanctification, but grow from sanctification into maturity."<sup>168</sup> There is a clear entrance point between conversion and sanctification. The entrance point is the filling of the Holy Spirit. The Christian life moves "from strength to strength," from conversion, to sanctification, to maturity, to increasing capacities to receive Christ's fullness "into all the meaning of His mystical life."<sup>169</sup>

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<sup>166</sup> Simpson, pp. 41-42.

<sup>167</sup> Simpson, pp. 53, 139.

<sup>168</sup> Simpson, p. 139.

<sup>169</sup> Simpson, pp. 111-121.



### Harmonious Expansion

As stated above, the filling of the Holy Spirit ushers a Christian into a larger life, a life with the capacities of increasing spiritual expansion. In Simpson's words, "The law of growth is a fundamental principle of all nature and redemption."<sup>170</sup> The choice is growth or regression. There is no comfortable middle ground. Even conversion itself can become a "dim recollection unless we press on to deeper and higher things." According to Simpson, we are to "grow with an accelerated motion and to make more rapid progress the longer we continue in the Christian life."<sup>171</sup> The initial filling of the Spirit is to become a "perpetual filling" in which we take Christ "into the successive instants of our conscious existence and to abide in His fullness."<sup>172</sup>

For this is not a reservoir but a spring. It is a life which is continual, active and ever passing on with an outflow as necessary as its inflow, and if we do not perpetually draw the fresh supply from the living fountain, we shall either grow stagnant or empty. It is, therefore, not so much a perpetual fulness as a perpetual filling.

It is true there are periodic experiences of spiritual elevation which are part of God's plan for our life in Christ, and are designed no doubt to life us to a higher plane of abiding union with Him. There are the Pentecosts and second Pentecosts, the great freshets and floodtides, all of which have their necessary place in the spiritual economy. But there is the continual

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<sup>170</sup> Simpson, p. 53.

<sup>171</sup> Simpson, pp. 147-148.

<sup>172</sup> Simpson, p. 45.

receiving, breath by breath and moment by moment, between these long intervals and more marked experiences, which is even more needful to spiritual steadfastness and healthfulness. God would have us alive to all His approaches, and open to all the 'precious things of heaven, the dew, and the deep that coucheth beneath, the precious fruits brought forth by the sun, the precious things put forth by the moon, the precious things of the earth and the fulness thereof.' Such lives will find that there is no moment of existence, and no part of our being which may not be some minister of God and draw some blessing from Him.<sup>173</sup>

Even after one receives the baptism of the Holy Spirit at sanctification, declares Simpson, there remains the possibility of a "larger baptism." We can be "filled with the Spirit in still larger measure" and "the fruit of the Spirit shall expand and increase in proportion." We can pray for "more room for His indwelling, more scope for His expanding, more channels for His outflow" in order to obtain "a more spiritual, a more mellow, a more mature fruition" in our union with Christ.<sup>174</sup>

Moreover, our spiritual expansion is to occur in harmony. It is easy to concentrate on one area of life and to grow in that direction. But strength in one area only is not harmonious growth. Our spiritual expansion is to be like a "musical harmony" or a "sublime oratorio." Simpson calls us to "a growth in which all the parts are so blended and the entire effect so harmonious that our life will be like a

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<sup>173</sup> Simpson, p. 46.

<sup>174</sup> Simpson, pp. 58-59.

heavenly song or a Hallelujah Chorus." We are to grow up to the 'fulness of Christ' "in all things." Such harmonious growth is possible only through the power of Christ's indwelling presence.<sup>175</sup>

#### Directions for Enlargement

Christians have a vital role to perform in their enlargement. Simpson describes our participation as "a strenuous and unceasing energy on our part in meeting Him with the co-operation of our faith, vigilance and obedience."<sup>176</sup> We are to give "earnest attention" to the "provisions of God's grace." It is at the point of attentiveness to the provisions of grace that we work out 'our own salvation,' for the Christian life "is yet in embryo and infancy, an inward principle of life which must be worked out in every part of our life." It is to the work of growth that we must give earnest attention so as "to make the most of our spiritual resources and opportunities."<sup>177</sup>

One important direction is to wait upon the Lord in prayer. Simpson suggests that the activity of waiting upon the Lord for the fullness of the Spirit is lacking among many Christians.

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<sup>175</sup> Simpson, pp. 144-145.

<sup>176</sup> Simpson, p. 142.

<sup>177</sup> Simpson, p. 142.

There should be seasons of special waiting upon the Lord for this very purpose, and then there should be a ceaseless abiding in the Lord for the quiet replenishing, moment by moment.<sup>178</sup>

The person who devotes periods of time to waiting upon the Lord in "entire self-surrender and trust" never leaves such seasons in disappointment. It is during these occasions that God refreshes a life with His life and love.<sup>179</sup>

Another direction for enlargement of life is "a new conception of the truth as it is in Jesus and a larger view of His word and will for us."<sup>180</sup> The enlargement of life and work relates consistently to a deeper participation in the Scriptures.

We do not need a new Bible, but we need new eyes to read our Bible and brighter light to shine upon its deep and pregnant pages. We need to see not simply a system of exegesis or a system of Biblical exposition and criticism; a thorough knowledge of the letter and its wondrous framework of history, geography, antiquities and ancient languages; but a vivid, large and spiritual conception of what it means for us and what God's thought in it for each of us is. We want to take it as the message of heaven to the twentieth century and our generation, nay, the living voice of the Son of God to us this very hour, and to see in it the very idea which He Himself has for our life and work.<sup>181</sup>

Corresponding to the need for a "new conception of the truth," is the need to lay aside, if necessary, any

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<sup>178</sup> Simpson, p. 51.

<sup>179</sup> Simpson, pp. 50-51.

<sup>180</sup> Simpson, p. 54.

<sup>181</sup> Simpson, pp. 54-55.

"cast-iron systems of doctrine" which speak of the impossibility of holiness in this life, and any old ideas or experiences that become "ruts and drifts" to our advancement. These things can hinder new understandings into truth and therefore prevent the spiritual enlargement of our life and work. We can remedy this problem if we wait upon Christ daily for new understandings of and deeper experiences into truth.<sup>182</sup>

A third direction is to accept all that comes to us in life as "divinely appointed" for the purpose of "developing and expanding our spiritual life." At times God permits circumstances to come into our lives which we cannot handle at our present measure of grace. He uses these situations to "compel us to rise to a higher level" of spiritual life that demand larger measures of grace.<sup>183</sup> A more active means of participation in the third direction is to cultivate the "habit of venturing on difficult undertakings."<sup>184</sup>

### Conclusion

One great purpose of these directions, and others, is an enlarged service in the world. Simpson calls us to a work that is "upward" in its direction, meaning a work that is

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<sup>182</sup> Simpson, pp. 59-60.

<sup>183</sup> Simpson, pp. 61-62.

<sup>184</sup> Simpson, p. 63.

devoted solely to God's glory. He calls us also to "a larger conception and realization of the work that He expects of us in the special line in which He has been developing our Christian life."<sup>185</sup> For A.B. Simpson, this "special line" became the work of leading Christians into the deeper life, mobilizing them, and training them for the task of world evangelization. In likemanner, he challenges us to serve in the "special line" that God is "developing our Christian life."

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<sup>185</sup> Simpson, pp. 57-58.

## APPENDIX D

### Covenant Card

#### \* MY PERSONAL COVENANT WITH GOD AT THE BEGINNING OF A NEW SCHOOL YEAR

Spiritual growth is at the center of preparation for Christian ministry. To encourage such growth, Canadian Bible College attempts to provide an atmosphere conducive to the use of spiritual disciplines. Therefore, in the spirit of Christian freedom, the College offers a Covenant Card to help you establish priorities in spiritual growth activities. Please check the items below that you covenant with God to use this year in deepening your spiritual sensitivities.

In grateful recognition of the grace given me by God, I covenant the following with Him.

\_\_\_\_\_ Consistent practice of spiritual disciplines (See attached sheet for meanings.)  
(Check the discipline(s) you are involved in consistently as well as the new discipline(s) you want to pursue.)

_____ Meditation	_____ Simplicity	_____ Worship	_____ (Other) _____
_____ Prayer	_____ Solitude	_____ Guidance	
_____ Fasting	_____ Submission	_____ Celebration	
_____ Study (Scriptures)	_____ Service	_____ Fellowship	
_____ Study (Classes)	_____ Confession	_____ Journal Keeping	

\_\_\_\_\_ Cultivation of the disciplines through Personal Devotions  
\_\_\_\_\_ Cultivation of the disciplines through Chapel Services  
\_\_\_\_\_ Cultivation of the disciplines through Days of Prayer and Renewal  
\_\_\_\_\_ Cultivation of the disciplines through Prayer Bands  
\_\_\_\_\_ Cultivation of the disciplines through a Discipleship Group  
\_\_\_\_\_ Cultivation of the disciplines through \_\_\_\_\_

Name: \_\_\_\_\_ Date: \_\_\_\_\_

(Please tear off bottom part and return to Dwayne Ratzlaff.)

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In grateful recognition of the grace given me by God, I covenant the following with Him:

\_\_\_\_\_ Consistent practice of spiritual disciplines  
(Check the discipline(s) you are involved in consistently as well as the new discipline(s) you want to pursue.)

_____ Meditation	_____ Simplicity	_____ worship	_____ (Other) _____
_____ Prayer	_____ Solitude	_____ Guidance	
_____ Fasting	_____ Submission	_____ Celebration	
_____ Study (Scriptures)	_____ Service	_____ Fellowship	
_____ Study (Classes)	_____ Confession	_____ Journal Keeping	

\_\_\_\_\_ Cultivation of the disciplines through Personal Devotions  
\_\_\_\_\_ Cultivation of the disciplines through Chapel Services  
\_\_\_\_\_ Cultivation of the disciplines through Days of Prayer and Renewal  
\_\_\_\_\_ Cultivation of the disciplines through Prayer Bands  
\_\_\_\_\_ Cultivation of the disciplines through a Discipleship Group  
\_\_\_\_\_ Cultivation of the disciplines through \_\_\_\_\_

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Age: \_\_\_\_\_ Male \_\_\_\_\_ Female \_\_\_\_\_ Single \_\_\_\_\_ Married \_\_\_\_\_

Student \_\_\_\_\_ Faculty \_\_\_\_\_ Staff \_\_\_\_\_ Other \_\_\_\_\_

Freshman \_\_\_\_\_ Sophomore \_\_\_\_\_ Junior \_\_\_\_\_ Senior \_\_\_\_\_

I have been a Christian for \_\_\_\_\_ years.

(Please return bottom part to Dwayne Ratzlaff.)

\*Prepared by Dwayne Ratzlaff, in partial fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky.

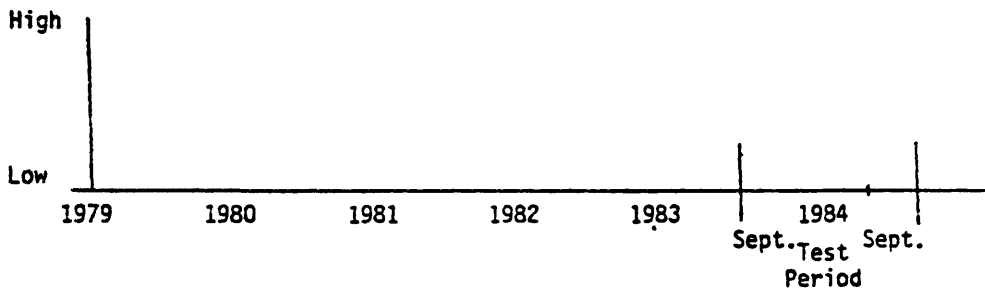
## APPENDIX E

# \_\_\_\_\_ \*MY SPIRITUAL WELL-BEING CHECK-UP DATE: \_\_\_\_\_

Regressing    5   4   3   2   1   0   1   2   3   4   5   Growing

Whenever this scale appears, the 5 on the left represents worst possible regression, the 5 on the right represents greatest possible growth, and the 0 represents no regression or growth. Circle the most appropriate number on the scale.

1. Draw a line graph depicting the highs and lows of your spiritual life over the last five years.



2. Provide a brief explanation of the above line graph. (If needed, use reverse side.)
  
3. In a brief paragraph describe the present practice (pattern) of your devotional life.
  
4. How do you organize your time when you study the Scriptures? (e.g. reading, reflection, study aids, etc.)
  
5. How would you describe your practice (pattern) of prayer? (e.g. before Scripture reading or after, 10 minutes daily, mostly speaking to God, etc.)



6. How consistently do you follow this devotional pattern?

not consistent    1    2    3    4    5    6    7    8    9    10    always consistent

7. In which of the following practices do you engage? Place beside each item one of the following letters: "D" (daily), "W" (weekly), "M" (monthly), "Y" (yearly), "AN" (almost never).

\_\_\_ spiritual journal or prayer diary

\_\_\_ devotional Bible reading or meditation

\_\_\_ intercession

\_\_\_ spiritual reading from great Christian classics (e.g. Saint Augustine, Confessions)

\_\_\_ fasting

\_\_\_ recording and reflecting on dreams the previous night

\_\_\_ recording and reflecting on acts of ministry

\_\_\_ extended periods of prayer

\_\_\_ grace before meals

\_\_\_ written personal prayers

\_\_\_ family devotions (if applicable)

\_\_\_ spiritual retreat

\_\_\_ morning church service

\_\_\_ evening church service

\_\_\_ other (please specify): \_\_\_\_\_

\_\_\_\_\_

8. To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life? (See the reverse side of this sheet for the meanings of the disciplines.)

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

### • SPIRITUAL DISCIPLINES

"God has given the Disciplines of the spiritual life as a means of receiving His grace. The Disciplines allow us to place ourselves before God so that He can transform us." (Richard Foster, Celebration of Discipline, p. 6)

- MEDITATION:** Meditation is a way of disciplined thinking. It involves the pursuing of one line of thought and renouncing all others. It allows a Christian to center on one point. The key word of meditation is focus. It is a kind of brooding on the Scriptures. (Kenneth Leech, True Prayer, pp. 53, 54)
- PRAYER:** Prayer is the deepest and highest work of the human spirit. It is the central avenue God uses to transform us. In real prayer, we begin to think God's thoughts after Him, we desire the things He desires, we love the things He loves. Through prayer, we are taught to see things from God's perspective. (Richard Foster, Celebration of Discipline, p. 30)
- FASTING:** Fasting is a reference to abstaining from food for spiritual purposes. (Richard Foster, Celebration of Discipline, pp. 41-53)
- STUDY:** Study involves both the verbal, such as books and lectures, and the non-verbal, such as the world of nature, of events and actions. The principal task that is before us in study is a perception into the reality of a given situation, a given encounter, or a given book. The key is perception into the reality as reflected through the particular object of study. (Richard Foster, Celebration of Discipline, pp. 54-56)
- STUDY (SCRIPTURE):** The study (exegesis) of Scripture is an objective process of discerning the Word of God for life. It is a spiritual discipline that brings us to the center, God Himself, and opens us to the God who speaks. My life is going to be shaped by the Word of God. The exegetical process is the means of unsheathing the sword in order to be an agent to the world of that which God is doing in me. This discipline should be at the center of my spiritual life. The other disciplines should evolve around the study of Scripture. (Dr. Bob Mulholland, "Exegesis for Ministry")
- SIMPLICITY:** Simplicity is to seek the Kingdom of God and His righteousness first, and then everything necessary to our life will come in proper order. It is an inward reality that results in an outward life-style. (Richard Foster, Celebration of Discipline, pp. 69-78)
- SOLITUDE:** It is through inner silence one comes to see the inner face, the focal point of spirituality. The purpose of this silence is to allow the heart to be still and to listen to God. One of the central tasks of training in prayer is to build up the inner resources of silence and stillness. (Kenneth Leech, Soul Friend, pp. 179-180)
- SUBMISSION:** Submission is the ability to lay down the heavy burden of always needing to get our own way. It is the ability to give up our own rights. It is an inner attitude of mutual subordination. (Richard Foster, Celebration of Discipline, pp. 96-102)
- SERVICE:** The characteristic expression of the indwelling Christ within the Christian is that the Christian is to be Christ to and/or receive Christ from every person we meet. Every Christian is to be an expression of Christ to others. (Maxie Dunnam, Alive in Christ, p. 153). A servant is one who has a deep desire to serve. It is a desire to serve because there is a need. (Richard Foster, Celebration of Discipline, pp. 110-113)
- CONFESSION:** An important element of spiritual growth is the awareness of sin and the consciousness of reconciliation in Christ. The Christian life should be marked by an ever-deepening repentance. Repentance is the constant renewing of the Christian consciousness. (Kenneth Leech, True Prayer, p. 143) "For a good confession three things are necessary: an examination of conscience, sorrow, and a determination to avoid sin." (St. Alphonsus Liguori, To Any Christian p. 192)
- WORSHIP:** Worship is to experience the resurrected Christ in the midst of the gathered community. It is to experience reality, to touch the very life of God. To worship is to be changed. (Richard Foster, Celebration of Discipline, pp. 134-148)
- GUIDANCE:** Spiritual direction is the process of guiding other persons to spiritual maturity in the Christian life. It is with the renewal of human souls that all true spiritual direction is concerned. (Kenneth Leech, Soul Friend, pp. 37, 39)
- CELEBRATION:** Celebration is at the heart of life in Christ. It is central to all of the spiritual disciplines. Celebration is a joyful spirit of festivity. Every discipline should be characterized by a carefree gaiety and a sense of thanksgiving. Without this joyous celebration, sooner or later the disciplines will be abandoned, or will become death-breathing tools in the hands of modern day Pharisees. (Richard Foster, Celebration of Discipline, pp. 163-4)
- FELLOWSHIP:** "KOINONIA" is the New Testament word for fellowship. Jesus Christ is the focus of this fellowship. Christians need others because of Christ. Christians come to others through Christ. In Christ we have been chosen, accepted, and united for eternity. (Dietrich Bonhoeffer, Life Together, p. 21) The discipline of fellowship underscores "the need for Christians to know each other, closely and intimately enough to be able to bear one another's burdens, confess faults one to another, rebuke, exhort, and admonish one another, minister to one another with the Word and through song and prayer..." (Ray Stedman, Body Life, p. 107)
- JOURNAL KEEPING:** A journal is a record of one's inner and outer life. (Morton Kelsey, Adventure Inward, p. 12) It is a "tool for self-discovery, an aid to concentration, a mirror for the soul, a place to generate and capture ideas, a safety valve for the emotions, a training ground for the writer, and a good friend and confidant." (Ronald Klug, How to Keep a Spiritual Journal, p. 9) As such, journal keeping is a tool for spiritual growth.

by Wayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, theological Seminary, Wilmore, Kentucky.

Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journal Keeping	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

9. How important is your present devotional practice (pattern) to your spiritual growth?

not important    1    2    3    4    5    6    7    8    9    10    always important

10. What are your present goals for personal spiritual growth? If you have no present goals, or you have not thought about it, state that this is the case.

Questions 11 - 21 are complete the sentence questions.

11. The changes I have seen in my spiritual life in the past five years are

12. The greatest joys in my life are

13. My level of obedience to God's known will is

14. I express anger when

15. I am motivated when

16. When I disagree with a person in authority, I

17. When I see a Christian who is not living as I feel the person ought I

18. I approach hard work with

19. When I do not have the money to get what I want I
20. When I consider my own financial commitment to the Lord's work I think
21. The last time I was criticized I responded
22. How do you respond to spiritual dryness?
23. Can you identify an area of darkness or confusion in your life? (explain)
24. What is your normal response to a stress situation?
25. Are you disciplined in the use of your time?  
not disciplined 1 2 3 4 5 6 7 8 9 10 always disciplined
26. Are you conscious of the presence of God throughout the day?  
never 1 2 3 4 5 6 7 8 9 10 always
27. Are you a forgiving person?  
never 1 2 3 4 5 6 7 8 9 10 always
28. What is your awareness of spiritual gifts in your life? How did you come to this awareness? (If needed, use reverse side.)
29. Is there growing evidence of the fruit of the Spirit in your life (Galatians 5:22)?  
(The 5 nearest the negative characteristic [eg. selfishness] represents worst possible selfishness, and the 5 nearest the positive characteristic [eg. love] represents greatest possible love. Circle only one number on each line.)
- |                |   |   |   |   |   |   |   |   |   |   |                   |
|----------------|---|---|---|---|---|---|---|---|---|---|-------------------|
| Selfishness    | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Love              |
| Joy            | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Unhappiness       |
| Anxiety        | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Peace             |
| Impatience     | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Patience          |
| Kindness       | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Inconsiderateness |
| Maliciousness  | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Goodness          |
| Unfaithfulness | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Faithfulness      |
| Gentleness     | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Rudeness          |
| Self-control   | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Undisciplined     |

30. Evaluate your lifestyle in the context of Colossians 3. (The 5 nearest the negative characteristic [eg. sexual immorality] represents worst possible sexual immorality and the 5 nearest the positive characteristic [eg. sexual purity] represents greatest possible sexual purity. Circle only one number on each line.)

Sexual Immorality	5	4	3	2	1	1	2	3	4	5	Sexual Purity
Impurity	5	4	3	2	1	1	2	3	4	5	Holiness
Purity of Thought	5	4	3	2	1	1	2	3	4	5	Lust
Evil Desires	5	4	3	2	1	1	2	3	4	5	Pure Desires
Greed	5	4	3	2	1	1	2	3	4	5	Unselfishness
God-centered	5	4	3	2	1	1	2	3	4	5	Idolatry
Understanding	5	4	3	2	1	1	2	3	4	5	Anger
Rage	5	4	3	2	1	1	2	3	4	5	Self-control
Malice	5	4	3	2	1	1	2	3	4	5	Goodness
Encouragement	5	4	3	2	1	1	2	3	4	5	Slander
Filthy Language	5	4	3	2	1	1	2	3	4	5	Edifying Speech.
Truthfulness	5	4	3	2	1	1	2	3	4	5	Lying
Insensitivity	5	4	3	2	1	1	2	3	4	5	Compassion
Inconsiderateness	5	4	3	2	1	1	2	3	4	5	Kindness
Humility	5	4	3	2	1	1	2	3	4	5	Pride
Harshness	5	4	3	2	1	1	2	3	4	5	Gentleness
Impatience	5	4	3	2	1	1	2	3	4	5	Patience
Forgiving	5	4	3	2	1	1	2	3	4	5	Unforgiving
Ingratitude	5	4	3	2	1	1	2	3	4	5	Gratitude
Thankfulness	5	4	3	2	1	1	2	3	4	5	Greed
Submission	5	4	3	2	1	1	2	3	4	5	Rebellion
Non-involvement	5	4	3	2	1	1	2	3	4	5	Serving

31. Do you know for sure that you have been filled with the Spirit? (explain)

32. If the answer to the above question is affirmative, what does it mean to you to live in the reality of the Spirit's fullness? (explain)

Questions 33 - 34 are complete the sentence questions.

33. My last experience of sharing my faith with a Christian was \_\_\_\_\_
34. My last experience of sharing my faith with a non-Christian was \_\_\_\_\_
35. How are you using the spiritual gifts in your life? \_\_\_\_\_
36. Do you have a friend with whom you are sharing the deepest levels of your life?  
never 1 2 3 4 5 6 7 8 9 10 always
37. Do you have a special Spiritual Director, Friend, Advisor, who serves as a guide or enabler to you in your growth?  
never 1 2 3 4 5 6 7 8 9 10 always
38. How would you describe your relationship with your parents?  
not good 1 2 3 4 5 6 7 8 9 10 always good
39. If married, how would you describe your relationship with your spouse?  
not good 1 2 3 4 5 6 7 8 9 10 always good
40. What regular communal (small group) experiences do you have for spiritual enrichment? (eg. prayer group, Bible study, etc.) \_\_\_\_\_
41. Do you share your faith with Christians on a consistent basis?  
not consistent 1 2 3 4 5 6 7 8 9 10 always consistent
42. How many Christian friendships are you in the process of cultivating? \_\_\_\_\_
43. Do you share your faith with non-Christians on a consistent basis?  
not consistent 1 2 3 4 5 6 7 8 9 10 always consistent
44. How many non-Christian friendships are you in the process of cultivating? \_\_\_\_\_
45. If you are infrequently involved in sharing your faith, what are the reasons? \_\_\_\_\_
46. Evaluate your lifestyle in the context of Micah 6:8. (The 5 nearest the positive characteristic [eg. concern for justice] represents greatest possible justice and the 5 nearest the negative characteristic [eg. apathy toward injustice] represents worst possible apathy. Circle only one number on each line.)
- |                     |   |   |   |   |   |   |   |   |   |   |                         |
|---------------------|---|---|---|---|---|---|---|---|---|---|-------------------------|
| Concern for Justice | 5 | 4 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 5 | Apathy toward Injustice |
|---------------------|---|---|---|---|---|---|---|---|---|---|-------------------------|

46 continued:

Love of Revenge	5	4	3	2	1	1	2	3	4	5	Love of Mercy
Walk Humbly before God	5	4	3	2	1	1	2	3	4	5	Walk proudly before God

47. Are you involved in social action on a consistent basis?(eg. helping those in need, active in changing the injustices in society, addressing moral issues, etc.)  
not consistent    1    2    3    4    5    6    7    8    9    10    always consistent
48. If you are infrequently involved in social action, what are the reasons?
49. How would you evaluate your response to Romans 12:1 - 2?  
Conforming to the will of God as you personally understand it:  
Regressing    5    4    3    2    1    0    1    2    3    4    5    Growing
50. Are you prepared to practise the spiritual disciplines solely because of your love toward God, not because of any promise of reward?  
never    1    2    3    4    5    6    7    8    9    10    always
51. Summarize the growth and/or lack of growth that has occurred in your life over the last year as a result of the cultivation of the spiritual disciplines.

52. How helpful were the elements of this spiritual growth project for your own spiritual growth? (circle the appropriate number)

"My Spiritual Well-Being Check-Up" (two major evaluations)

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

"My Monthly Spiritual Check-Up" (sent out each month)

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

The Monthly Letters Giving Spiritual Direction

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

The Monthly Articles on the Spiritual Life

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful



Why?

The Recommended Reading (Celebration of Discipline, Alive in Christ, Prayer in Action, Living Selections from Devotional Classics, How to Keep a Spiritual Journal)

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

Focus on the Disciplines in Chapel Services

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

Maps of the Spiritual Life Class (if applicable to you)

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

Growth Group (if applicable to you)

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

Your Own Personal Motivation for Growth

not helpful 1 2 3 4 5 6 7 8 9 10 very helpful

Why?

-Return to Dwayne Ratzlaff

\*Prepared by Dwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky.

## APPENDIX F

### Sample Letter of Spiritual Direction

September 1983

Companions:

I am pleased that you have decided to become companions on the inner way through your participation in this spiritual growth project. This growth experience could be a significant turning point for many of us in our spiritual formation. Dr. Reginald Johnson, Director of the Doctor of Ministry Program at Asbury Theological Seminary, has defined spiritual formation as,

"The continuing acceptance by faith that Christ died for me and that the old "I" has been crucified with Him. It is a daily recognition and appropriation of His indwelling presence through a life of prayer, discipline and devotion. In this daily life-in-Christ we are being reshaped (formed) from inside-out in our dealings with God, relationships with other people, and our understandings about ourselves."

It is my prayer that the cultivation of the spiritual disciplines will enhance this reshaping process performed by Christ who lives within each of us. Let us remember that the spiritual disciplines place us into the presence of God so that He can reshape us, but it is the indwelling Christ who is the dynamic of our spiritual formation.

I want to offer you some direction to help you launch this growth experience. I suggest that you begin by prayerfully reading Celebration of Discipline, by Richard Foster. If you have read it previously, I encourage you to read it again. I think you will discover the second reading to be even more rewarding than the first reading. This book will give you an understanding of and appreciation for the spiritual disciplines. I recommend, secondly, that you read prayerfully, Alive in Christ: The Dynamic Process of Spiritual Formation, by Maxie Dunnam. This book will provide you with the biblical foundation to the spiritual life which is, of course, an essential ingredient. My next suggestion is that you read prayerfully, Prayer in Action: A Growth Experience, by Miriam Murphy. She writes from the perspective of another tradition within Christianity and therefore we would not concur with all that she has written in her book. Nevertheless, she has incorporated spiritual insights that are integral for our spiritual formation. I was challenged by her understanding of and call for spiritual maturity. Next, I counsel you to read Living Selections from Devotional Classics published by The Upper Room. Read these selections prayerfully, possibly as daily devotional guides, seeking to discern three vital matters:

1. What are the devotional classics saying to me about the spiritual disciplines in terms of cultivating my relationship with the Lord?
2. What is the Lord saying to me about the spiritual disciplines in terms of cultivating my relationship with Him?
3. How will I respond to the counsel of the devotional classics and, more importantly, to the counsel of the Lord?

You will find it enriching to include your responses to these questions in a spiritual life journal. Ronald Klug's book, How to Keep a Spiritual Journal, is a good introductory guide to the discipline of journal keeping. The reading of these selections will enable you to determine which of the spiritual classics

page 2 - Companions

you may want to read in their entirety for further spiritual enrichment, as time permits. I will be providing a spiritual reading bibliography for those of you who desire to go beyond the reading suggested in this letter. The bibliography will be distributed at a later date.

I want to affirm the centrality of the Scriptures in our spiritual formation. My counsel, given above, is not intended to remove you from prayerful interaction with the Word of God. In fact, I believe that the discipline of the study of Scripture must be central in your life. I am learning, however, that the person who neglects the wisdom of the spiritual classics is ignoring a resource for spiritual growth of inestimable value. A.W. Tozer, for example, was a person who lived in the spiritual classics. Personally, I believe that his spiritual depth and insight were derived, to a large degree, from his prayerful interaction with this great body of Christian literature.

It is fitting to conclude these thoughts with the counsel of Richard Foster. I believe he puts the journey before us into perspective with these words,

"We have come to the end of this study but only to the beginning of our journey. We have seen how meditation heightens our spiritual sensitivity, which in turn leads us into prayer. Very soon we discover that prayer involves fasting as an accompanying means. Informed by these three disciplines we can effectively move into study which gives us discernment about ourselves and the world in which we live.

Through simplicity we live with others in integrity. Solitude allows us to be genuinely present to people when we are with them. Through submission we live with others without manipulation, and through service we are a blessing to them.

Confession frees us from ourselves and releases us to worship. Worship opens the door to guidance. All the Disciplines freely exercised bring forth the doxology of celebration.

The classical Disciplines of the spiritual life beckon us to the Himalayas of the Spirit. Now we stand at timberline awed by the snowy peaks before us. We step out in confidence with our Guide who has blazed the trail and conquered the highest summit.

At times we may become discouraged in our journey. The peaks, where we would like to be, look so distant. We are painfully aware of our seemingly endless wanderings in the foothills. But when we look back we see that progress has been made and in that we rejoice.

The apostle Paul knew that he had many heights yet to conquer. Rather than being discouraged, however, he was challenged to 'press on toward the goal for the prize of the upward call of God in Christ Jesus' (Phil. 3:14). The same challenge is ours today." (Celebration of Discipline, p. 171).

Companions, let us go for the peaks, but let us go in the spirit of humility, freedom, and celebration!

Yours for spiritual growth,

*Dwayne Ratzlaff*  
Dwayne Ratzlaff  
DR/ed

## APPENDIX G

# \_\_\_\_\_ \*MY MONTHLY SPIRITUAL CHECK-UP MONTH \_\_\_\_\_, 19 \_\_\_\_\_

The participant should reflect on "A Spiritual Check-up" before completing this evaluation (see attached sheet). It is important also to complete this evaluation without reference to the previous month's form.

1. Evaluate the growth that has occurred in your spiritual life during this past month using the spiritual growth scale. Circle the appropriate number on the scale. (The 5 on the left represents worst possible regression, the 5 on the right represents greatest possible growth, and 0 represents no regression or growth.)

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
						No Regression or Growth						

2. What are your reasons for the position of the circle on the spiritual growth scale?

3. Where has growth or regression occurred in your life during this past month?

The Knowledge of God:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Applying Truth:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Obedying the Voice of God:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Changing Attitudes:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Devotional Life:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Intimacy with God:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Increasing Sensitivity to others:

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

Other (please specify): \_\_\_\_\_

Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
------------	---	---	---	---	---	---	---	---	---	---	---	---------

3. continued:

\_\_\_\_\_ Other (please specify) \_\_\_\_\_  
 Regressing 5    4    3    2    1    0    1    2    3    4    5    Growing  
 \_\_\_\_\_ Other (please specify): \_\_\_\_\_  
 Regressing 5    4    3    2    1    0    1    2    3    4    5    Growing

Comments:

## 4. What spiritual disciplines were of most value to your spiritual growth during this past month?

_____ Meditation	_____ Solitude	_____ Celebration
_____ Prayer	_____ Submission	_____ Fellowship
_____ Fasting	_____ Service	_____ Journal Keeping
_____ Study (Scripture)	_____ Confession	_____ Other (please specify)
_____ Study (Classes)	_____ Worship	_____ _____
_____ Simplicity	_____ Guidance	_____ _____

(continued on next page)

5. What activities were of most value to your cultivation of the spiritual disciplines during this past month?  
(Place an X in the appropriate boxes.)

	CS	PB	FM	SMCS	SECS	DPR	FS	DG	BPD	C	MSLC	CHSER	PD	MM	DR	SE	SPG	Please specify OTHER	
<u>Meditation</u>																			
<u>Prayer</u>																			
<u>Fasting</u>																			
<u>Study (Scriptures)</u>																			
<u>Study (Classes)</u>																			
<u>Simplicity</u>																			
<u>Solitude</u>																			
<u>Submission</u>																			
<u>Service</u>																			
<u>Confession</u>																			
<u>Worship</u>																			
<u>Guidance</u>																			
<u>Celebration</u>																			
<u>Fellowship</u>																			
<u>Journal Keeping</u>																			

CODE: CS (Chapel Services) PB (Prayer Bands) FM (Floor Meetings) SMCS (Sunday morning Church Service) SECS (Sunday evening Church Service) DPR (Day of Prayer & Renewal) FS (Friendships)

DG (Discipleship Group) BPD (Being Personally Discipled) C (Classes) MSLC (Maps of Spiritual Life Class) CHSER (Christian Service) PD (Personal Devotions) MM (Missionary Meeting)

DR (Devotional Reading) SE (Special Events) SPG (Spontaneous Prayer Groups) OTHER - Please specify

\* Prepared by Dwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky

- Return to Dwayne Ratzlaff

### A SPIRITUAL CHECK-UP

**ADMONITION:** "Examine yourselves to see whether you are in the faith." (II Cor. 13:9).

**SUPPLICATION:** "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting." (Psalm 139:23, 24).

#### I. IN MY INNER BEING - My Relationship to God.

My will: Have I fully surrendered myself to God and His will without reservation?  
 My heart: Do I love God with all my heart, mind, soul and strength? Am I filled with the Holy Spirit?  
 My mind: Do I live day by day in conscious dependence upon God?  
 My devotion: Do I find time every day for Bible study, unhurried prayer, quiet listening to God?  
 My response: Am I sensitive and obedient to the guidance and checks of the Holy Spirit?  
 My goals: Am I seeking first the Kingdom of God and His righteousness?  
 Do I seek to glorify Him in all that I say and do?  
 Am I striving to go on to perfection? To become more like Christ each day?

#### II. IN THE HOME - My relationship to my family.

Am I as genuine a Christian at home as I appear to be outside the home?  
 Do those who know me best believe in me the most?  
 Am I courteous, thoughtful, patient, and loving with my spouse? The children?  
 Do I take my share of responsibility in the duties and tasks of the home?  
 Do I acknowledge God with grace before meals? Do I regularly call the family to prayer?  
 Do I criticize the church and other Christians in front of my children?  
 Am I strictly honest and do I teach my children to be honest? (Example: do I tell the children to say on the phone that I'm not at home when I am?)

#### III. WHERE I WORK - My relationship to my colleagues and students, or to my fellow students and professors.

Do I talk behind my colleagues' backs and criticize them before other members of the faculty/staff or before students?  
 Do I criticize my fellow students or my professors?  
 Do I support my colleagues or fellow students by my attitude and with my prayers?  
 Am I jealous of the gifts, success, or popularity of my colleagues or fellow students?  
 Am I able to take criticism and use it constructively to improve?  
 Am I a good example of the Spirit-filled Christian to the students?  
 Do I give my best to my students or to my professors, or am I satisfied with just getting by?  
 Do I have a genuine concern for the students' grades, problems, welfare, and spiritual growth?  
 How long has it been since I have witnessed to a student (or to a professor), or prayed with him/her about his/her spiritual needs?  
 Am I cooperating with, and supporting, the entire college family, or just going my own way, doing my own thing?

#### IV. IN THE WORLD - My relationship to people in general.

Am I known as a person of integrity?  
 Am I consciously or unconsciously creating the impression that I am a better person than I really am? Is there the least suspicion of hypocrisy in my life?  
 Am I honest in all my words and acts?  
 Do I keep a constant guard on my tongue? Do I gossip, grumble, exaggerate, or break confidence?  
 Do I have a secret spirit of pride - love of human praise, a secret fondness to be noticed?  
 Am I loyal to my church and uphold it with my attendance, gifts and prayers?  
 Are some people outside the Church because I am inside?  
 Am I holding bitterness or resentment in my heart against anyone?  
 Am I sensitive to the feelings, hurts, needs and problems of others?  
 Am I self-willed? Stubborn, unteachable, argumentative, unyielding, harsh, sarcastic?  
 Do I pay my debts?  
 Am I reliable? Can I be trusted?  
 Can I work with people and can other people work with me?  
 How long has it been since I won someone to Christ, or at least witnessed to someone about Christ?

#### V. IN THE AREA OF STEWARDSHIP - My attitude toward time and possessions.

Do I recognize God as the Creator and Owner of all things?  
 How much of my income do I give to God and the Church? What about tithing?  
 Do I give away as much as I spend on my own pleasure and comfort?  
 Am I temperate in all things?  
 Do I spend as much time on spiritual growth or in service for others as I do in watching television or in personal amusements?  
 Am I using my God-given talents and gifts to the best of my ability for the advancement of the Kingdom and the good of others?

Notes to myself:

APPENDIX H  
 "Code of Variables and Values"  
 for the  
 "Spiritual Well Being Check-up"

<u>Number</u>	<u>Variable</u>	<u>Values</u>	<u>Card Column No.</u>
	I.D. No.		1-2
	Card No.	1=1st Card 2=2nd Card 3=3rd Card	3
	Group No.	1=Large Group 2=Faculty & Staff 3=Maps Class 4=Growth Group	4
	Date	1=Sept. 2=April	5.
1.	Sp LG1 2 3 4 5 6 7	1=Low 2=Medium 3=High	6-12
3. & 4.	Dev. Life	1=Nothing or Sporadic 2=Bible Reading (B.R.) 3=B.R. & Prayer (P.) 4=B.R. & P. & Devotional Books (D.V.) 5=B.R. & P. & D.B. & Bible Study (B.S.) 6=B.R. & P. & Meditation (M.) 7=B.R. & P. & Journal Keeping (J.K.) 8=B.R. & P. & 2 Additional Disciplines 9=B.R. & P. & 3 Additional Disciplines	13
5.	Pat. Pray	1=Nothing or Sporadic 2=Non-Patterned Prayer	14



		(no specific time)	
		3=Patterned Prayer (P.P.)	
		(0-10 min. daily)	
		4=P.P. (11-20 min. d.)	
		5=P.P. (21-30 min. d.)	
		6=P.P. (31-40 min. d.)	
		7=P.P. (41-50 min. d.)	
		8=P.P. (51-60 min. d.)	
		9=P.P. (60+ min. d.)	
6.	Con. Pat.	1=Not Consistent 10=Always Consistent	15-16
7.	SJ	1=Almost Never	17
	DBR	2=Yearly	18
	Inter	3=Monthly	19
	Class	4=Weekly	20
	Fast	5=Daily	21
	RRD		22
	RRM		23
	Exp		24
	Grace		25
	WPP		26
	FD		27
	SR		28
	MCS		29
	ECS		30
	Oth		31
8.	Med	1=Regressing	32-33
	Pray	2=Growing	34-35
	Fast		36-37
	Study		38-39
	Sim		40-41
	Sol		42-43
	Sub		44-45
	Serv		46-47
	Conf		48-49
	Wor		50-51
	Guid		52-53
	Celeb		54-55
	Fellow		56-57
	JK		58-59
	Other		60-61
9.	Imp SG	1=Not Important 10=Always Important	62-63
10.	Spir GG	1=None 2=General	64

3=Gen.& Specific Reflecting Spiritual Awareness			
25.	Use Time	1=Not Disciplined 2=Always Disciplined	65-66
26.	Cons GP	1=Never Conscious 2=Always Conscious	67-68
29.	Fr Sp L	1=Selfishness 10=Love	69-70
	Fr Sp J	1=Unhappiness 10=Joy	71-72
	Fr Sp P	1=Anxiety 10=Peace	73-74
	Fr Sp Pat	1=Impatience 10=Patience	75-76
	Fr Sp K	1=Inconsiderateness 10=Kindness	77-78
	Fr Sp G	1=Maliciousness 10=Goodness	79-80
	I.D. No.		1-2
	Card No.	1=1st Card 2=2nd Card 3=3rd Card	3
	Date	1=Sept. 2=April	4
	Fr Sp F	1=Unfaithfulness 10=Faithfulness	5-6
	Fr Sp Gen	1=Rudeness 10=Gentleness	7-8
	Fr Sp SC	1=Undisciplined 10=Self-Control	9-10
30.	Sex Pur	1=Sexual Immorality 10=Sexual Purity	11-12
	Hol	1=Impurity 10=Holiness	13-14
	Pur Th	1=Lust 10=Purity of Thought	15-16
	Pur Des	1=Evil Desires 10=Pure Desires	17-18
	Unself	1=Greed 10=Unselfishness	19-20
	God Cen	1=Idolatry 10=God-Centered	21-22

	Under	1=Anger	23-24
		10=Understanding	
	Self Con	1=Rage	25-26
		10=Self-Control	
	Good	1=Malice	27-28
		10=Goodness	
	Encour	1=Slander	29-30
		10=Encouragement	
	Ed Sp	1=Filthy Language	31-32
		10=Edifying Speech	
	Truth	1=Lying	33-34
		10=Truthfulness	
	Compas	1=Insensitivity	35-36
		10=Compassion	
	Kind	1=Inconsiderate	37-38
		10=Kindness	
	Hum	1=Pride	39-40
		10=Humility	
	Gentle	1=Harshness	41-42
		10=Gentleness	
	Pat	1=Impatience	43-44
		10=Patience	
	Forgiv	1=Unforgiving	45-46
		10=Forgiving	
	Grat	1=Ingratitude	47-48
		10=Gratitude	
	Thank	1=Greed	49-50
		10=Thankfulness	
	Submis	1=Rebellion	51-52
		10=Submission	
	Serv	1=Non-Involvement	53-54
		10=Serving	
31.	Fill H.S.	1=No	55
		2=Unsure	
		3=Yes	
36.	Share Fr	1=Never	56-57
		10=Always	
37.	Sp Dir	1=Never	58-59
		10=Always	
38.	Rel Par	1=Not Good	60-61
		10=Always Good	
39.	Rel Sp	1=Not Good	62-63
		10=Always Good	
40.	Sm Gr Ex	1=None	64

		2=Prayer Group 3=Discipleship Group	
46.	Con Just	1=Apathy toward Injustice	65-66
	Lo Mer	10=Concern for Justice 1=Love of Revenge	67-68
	Wa Hum	10=Love of Mercy 1=Walk Proudly before God 10=Walk Humbly before God	69-70
49.	Con Will G	1=Regressing 11=Growing	71-72
50.	Lo Not Re	1=Never 10=Always	73-74
51.	Gr Sp Dis	1=Did Not Cultivate Disciplines 2=No Growth 3=Sporadic Growth 4=Slow Steady Growth 5=Growth in Selected Areas 6=Significant Growth	75
52.	Well Ch Up	1=Not Helpful 10=Very Helpful 11=Not Done	76-77
	Mon Ch Up	1=Not Helpful 10=Very Helpful 11=Not Done	78-79
	I.D. No.		1-2
	Card No.	1=1st Card 2=2nd Card 3=3rd Card	3
	Date	1=Sept. 2=April	4
	Mon Let	1=Not Helpful 10=Very Helpful 11=Not Read	5-6
	Mon Art	1=Not Helpful 10=Very Helpful 11=Not Read	7-8
	Rec Read	1=Not Helpful 10=Very Helpful 11=Not Read	9-10
	Chapel	1=Not Helpful	11-12

	10=Very Helpful	
	11=Non-Attendance	
Map C1	1=Not Helpful	13-14
	10=Very Helpful	
	11=Not Applicable	
Grow Gr	1=Not Helpful	15-16
	10=Very Helpful	
	11=Not Applicable	
Per Mot	1=Not Helpful	17-18
	10=Very Helpful	
Non Response to Question = 0		

# APPENDIX I

## Spiritual Growth Graph

### CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION

TABLE OF SPLG6 BY QDATE

SPLG6	QDATE		QUESTIONNAIRE DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	0.53	0.53
1	3.68	12.63	16.32
2	16.84	19.47	36.32
3	29.47	17.37	46.84
TOTAL	50.00	50.00	100.00

### CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
SPLG6	QDATE		QUESTIONNAIRE	SPLG6	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0	0	0.00	0	0	0	0.00
1	4.10	13.11	17.21	1	5.00	0.00	5.00
2	16.39	19.67	36.07	2	20.00	30.00	50.00
3	29.51	17.21	46.72	3	25.00	20.00	45.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

MAPS CLASS				GROWTH GROUP			
SPLG6	QDATE		QUESTIONNAIRE	SPLG6	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0	0	0.00	0	0.00	4.55	4.55
1	3.85	23.08	26.92	1	0.00	9.09	9.09
2	19.23	11.54	30.77	2	13.64	18.18	31.82
3	26.92	15.38	42.31	3	36.26	18.18	54.55
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

## FREQUENCY DISTRIBUTION

TABLE OF SPLG7 BY QDATE

SPLG7	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	50.95 00	1.05 2	51.97 05
1	0.00 0	4.74 9	4.74 9
2	0.00 0	15.79 30	15.79 30
3	0.00 0	28.42 54	28.42 54
TOTAL	50.95 00	50.95 00	100.90 00

## CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
SPLG7	QDATE		QUESTIONNAIRE	SPLG7	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	50.61 00	0.82 1	50.62 82	0	50.10 00	0.00 0	50.10 00
1	0.00 0	4.10 5	4.10 5	1	0 .	0 .	0.00 0
2	0.00 0	13.93 17	13.93 17	2	0.00 0	20.00 4	20.00 4
3	0.00 0	31.15 38	31.15 38	3	0.00 0	30.00 6	30.00 6
TOTAL	50.61 00	50.61 00	100.122 00	TOTAL	50.10 00	50.10 00	100.20 00

## MAPS CLASS

## GROWTH GROUP

SPLG7	QDATE		QUESTIONNAIRE	SPLG7	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	50.13 00	0.00 0	50.13 00	0	50.11 00	4.55 1	54.55 12
1	0.00 0	11.54 3	11.54 3	1	0.00 0	4.55 1	4.55 1
2	0.00 0	19.23 5	19.23 5	2	0.00 0	18.18 4	18.18 4
3	0.00 0	19.23 5	19.23 5	3	0.00 0	22.73 5	22.73 5
TOTAL	50.13 00	50.13 00	100.26 00	TOTAL	50.11 00	50.11 00	100.22 00

## APPENDIX J

Devotional Life Pattern  
CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF DEVLIFE BY QDATE

DEVLIFE	QDATE		QUESTIONNAIRE DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	3.16 <sup>6</sup>	2.63 <sup>5</sup>	5.79 <sup>11</sup>
3	19.47 <sup>37</sup>	12.63 <sup>24</sup>	32.11 <sup>61</sup>
4	0.53 <sup>1</sup>	0.53 <sup>1</sup>	1.05 <sup>2</sup>
5	2.63 <sup>5</sup>	2.11 <sup>4</sup>	4.74 <sup>9</sup>
6	13.16 <sup>25</sup>	16.84 <sup>32</sup>	30.00 <sup>57</sup>
7	0.00 <sup>0</sup>	2.11 <sup>4</sup>	2.11 <sup>4</sup>
8	8.42 <sup>16</sup>	10.00 <sup>19</sup>	18.42 <sup>35</sup>
9	2.63 <sup>5</sup>	3.16 <sup>6</sup>	5.79 <sup>11</sup>
TOTAL	50.00 <sup>95</sup>	50.00 <sup>95</sup>	100.00 <sup>190</sup>

## CROSS TABULATION AMONG GROUPS

## LARGE GROUP

DEVLIFE	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	2.46 <sup>3</sup>	0.82 <sup>1</sup>	3.28 <sup>4</sup>
3	26.23 <sup>32</sup>	18.03 <sup>42</sup>	44.26 <sup>74</sup>
4	0.82 <sup>1</sup>	0.82 <sup>1</sup>	1.64 <sup>2</sup>
5	2.46 <sup>3</sup>	1.64 <sup>2</sup>	4.10 <sup>5</sup>
6	9.84 <sup>12</sup>	15.29 <sup>20</sup>	25.13 <sup>32</sup>
7	0.00 <sup>0</sup>	1.64 <sup>2</sup>	1.64 <sup>2</sup>
8	7.38 <sup>9</sup>	10.66 <sup>13</sup>	18.04 <sup>22</sup>
9	0.82 <sup>1</sup>	0.00 <sup>0</sup>	0.82 <sup>1</sup>
TOTAL	50.00 <sup>61</sup>	50.00 <sup>61</sup>	100.00 <sup>122</sup>

## FACULTY &amp; STAFF

DEVLIFE	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	5.00 <sup>1</sup>	5.00 <sup>1</sup>	10.00 <sup>2</sup>
3	5.00 <sup>1</sup>	10.00 <sup>2</sup>	15.00 <sup>3</sup>
4	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
5	5.00 <sup>1</sup>	5.00 <sup>1</sup>	10.00 <sup>2</sup>
6	15.00 <sup>3</sup>	10.00 <sup>2</sup>	25.00 <sup>5</sup>
7	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
8	15.00 <sup>3</sup>	10.00 <sup>2</sup>	25.00 <sup>5</sup>
9	5.00 <sup>1</sup>	10.00 <sup>2</sup>	15.00 <sup>3</sup>
TOTAL	50.00 <sup>10</sup>	50.00 <sup>10</sup>	100.00 <sup>20</sup>

## MAPS CLASS

DEVLIFE	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	3.85 <sup>1</sup>	11.54 <sup>3</sup>	15.38 <sup>4</sup>
3	7.69 <sup>2</sup>	0.00 <sup>0</sup>	7.69 <sup>2</sup>
4	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
5	0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>
6	15.38 <sup>4</sup>	23.08 <sup>6</sup>	38.46 <sup>10</sup>
7	0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>
8	11.54 <sup>3</sup>	3.85 <sup>1</sup>	15.38 <sup>4</sup>
9	11.54 <sup>3</sup>	3.85 <sup>1</sup>	15.38 <sup>4</sup>
TOTAL	50.00 <sup>13</sup>	50.00 <sup>12</sup>	100.00 <sup>25</sup>

## GRNTH GROUP

DEVLIFE	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	4.55 <sup>1</sup>	0.00 <sup>0</sup>	4.55 <sup>1</sup>
3	9.09 <sup>2</sup>	0.00 <sup>0</sup>	9.09 <sup>2</sup>
4	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
5	4.55 <sup>1</sup>	0.00 <sup>0</sup>	4.55 <sup>1</sup>
6	27.27 <sup>6</sup>	18.18 <sup>4</sup>	45.45 <sup>10</sup>
7	0.00 <sup>0</sup>	4.55 <sup>1</sup>	4.55 <sup>1</sup>
8	4.55 <sup>1</sup>	13.64 <sup>3</sup>	18.18 <sup>4</sup>
9	0.00 <sup>0</sup>	13.64 <sup>3</sup>	13.64 <sup>3</sup>
TOTAL	50.00 <sup>11</sup>	50.00 <sup>11</sup>	100.00 <sup>22</sup>



# APPENDIX K

## Pattern of Prayer

### FREQUENCY DISTRIBUTION

#### TABLE OF PATPRAY BY QDATE

PATPRAY	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	1.02	1.02
1	2.11	0.53	2.63
2	15.79	21.58	37.37
3	12.63	8.95	21.58
4	14.21	11.05	25.26
5	3.16	3.36	6.52
6	1.58	2.11	3.68
7	0.00	1.02	1.02
8	0.53	0.00	0.53
9	0.00	0.53	0.53
TOTAL	50.00	50.00	100.00

#### CROSS TABULATION AMONG GROUPS

PATPRAY	QDATE	QUESTIONNAIRE		PATPRAY	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	0.82	0.82	0	0.00	5.00	5.00
1	1.64	0.82	2.46	1	5.00	0.00	5.00
2	15.57	19.67	35.25	2	20.00	30.00	50.00
3	14.75	10.66	25.41	3	0.00	10.00	10.00
4	13.93	9.84	23.77	4	15.00	5.00	20.00
5	2.46	3.28	5.74	5	5.00	0.00	5.00
6	0.82	3.28	4.10	6	5.00	0.00	5.00
7	0.00	0.82	0.82	7	0	0	0.00
8	0.82	0.00	0.82	8	0	0	0.00
9	0.00	0.82	0.82	9	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

PATPRAY	QDATE	QUESTIONNAIRE		PATPRAY	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0	0	0.00	0	0	0	0.00
1	3.85	0.00	3.85	1	0	0	0.00
2	19.23	23.08	42.31	2	9.09	22.73	31.82
3	11.54	7.69	19.23	3	13.64	0.00	13.64
4	15.38	15.38	30.77	4	13.64	18.18	31.82
5	0	0	0.00	5	9.09	9.09	18.18
6	0	0	0.00	6	4.55	0.00	4.55
7	0.00	3.85	3.85	7	0	0	0.00
8	0	0	0.00	8	0	0	0.00
9	0	0	0.00	9	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

# APPENDIX L

## Consistency of Pattern

FREQUENCY DISTRIBUTION  
CUNPAT ODATE QUESTIONNAIRE

FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	2.63 <sup>3</sup>	2.11 <sup>4</sup>	4.74 <sup>7</sup>
1	1.05 <sup>2</sup>	1.05 <sup>2</sup>	2.11 <sup>4</sup>
2	1.05 <sup>2</sup>	0.00 <sup>0</sup>	1.05 <sup>2</sup>
3	0.00 <sup>0</sup>	2.63 <sup>3</sup>	2.63 <sup>3</sup>
4	2.63 <sup>3</sup>	1.59 <sup>3</sup>	4.21 <sup>6</sup>
5	3.16 <sup>4</sup>	2.63 <sup>3</sup>	5.79 <sup>7</sup>
6	3.68 <sup>5</sup>	5.79 <sup>7</sup>	9.47 <sup>12</sup>
7	10.53 <sup>20</sup>	10.53 <sup>20</sup>	21.06 <sup>40</sup>
8	13.68 <sup>25</sup>	15.79 <sup>30</sup>	29.47 <sup>55</sup>
9	9.47 <sup>18</sup>	5.26 <sup>10</sup>	14.74 <sup>28</sup>
10	2.11 <sup>4</sup>	2.63 <sup>3</sup>	4.74 <sup>7</sup>
TOTAL	50.00 <sup>95</sup>	50.00 <sup>95</sup>	100.00 <sup>190</sup>

CROSS TABULATION AMONG GROUPS

LARGE GROUP

CUNPAT			FACULTY & STAFF				
CUNPAT		DATE	QUESTIONNAIRE	CUNPAT	DATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	2.46 <sup>3</sup>	0.32 <sup>1</sup>	3.28 <sup>4</sup>	0	0	0	0.00 <sup>0</sup>
1	1.64 <sup>2</sup>	1.64 <sup>2</sup>	3.28 <sup>4</sup>	1	0	0	0.00 <sup>0</sup>
2	0.82 <sup>1</sup>	0.00 <sup>0</sup>	0.82 <sup>1</sup>	2	5.00 <sup>1</sup>	0.00 <sup>0</sup>	5.00 <sup>1</sup>
3	0.00 <sup>0</sup>	1.64 <sup>2</sup>	1.64 <sup>2</sup>	3	0.00 <sup>0</sup>	10.00 <sup>2</sup>	10.00 <sup>2</sup>
4	1.64 <sup>2</sup>	0.32 <sup>1</sup>	2.46 <sup>3</sup>	4	0.00 <sup>0</sup>	5.00 <sup>1</sup>	5.00 <sup>1</sup>
5	1.64 <sup>2</sup>	4.10 <sup>5</sup>	5.74 <sup>7</sup>	5	0	0	0.00 <sup>0</sup>
6	4.10 <sup>5</sup>	4.92 <sup>6</sup>	9.02 <sup>11</sup>	6	5.00 <sup>1</sup>	0.00 <sup>0</sup>	5.00 <sup>1</sup>
7	9.02 <sup>11</sup>	11.48 <sup>14</sup>	20.49 <sup>25</sup>	7	20.00 <sup>4</sup>	10.00 <sup>2</sup>	30.00 <sup>6</sup>
8	15.57 <sup>17</sup>	14.18 <sup>15</sup>	30.33 <sup>37</sup>	8	15.00 <sup>3</sup>	25.00 <sup>5</sup>	40.00 <sup>8</sup>
9	10.66 <sup>13</sup>	6.56 <sup>8</sup>	17.21 <sup>21</sup>	9	5.00 <sup>1</sup>	0.00 <sup>0</sup>	5.00 <sup>1</sup>
10	2.46 <sup>3</sup>	3.28 <sup>4</sup>	5.74 <sup>7</sup>	10	0	0	0.00 <sup>0</sup>
TOTAL	50.00 <sup>61</sup>	50.00 <sup>61</sup>	100.00 <sup>122</sup>	TOTAL	50.00 <sup>16</sup>	50.00 <sup>10</sup>	100.00 <sup>26</sup>

MAPS CLASS

CUNPAT			ODATE	QUESTIONNAIRE	CUNPAT			GRUNTH GROUP	ODATE	QUESTIONNAIRE
FREQUENCY PERCENT		SEPT	APRIL	TOTAL	FREQUENCY PERCENT		SEPT	APRIL	TOTAL	
0		3.85 <sup>1</sup>	7.69 <sup>2</sup>	11.54 <sup>3</sup>	0		4.55 <sup>1</sup>	4.55 <sup>1</sup>	9.09 <sup>2</sup>	
1		0	0	0.00 <sup>0</sup>	1		0	0	0.00 <sup>0</sup>	
2		0	0	0.00 <sup>0</sup>	2		0	0	0.00 <sup>0</sup>	
3		0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>	3		0	0	0.00 <sup>0</sup>	
4		7.69 <sup>2</sup>	0.00 <sup>0</sup>	7.69 <sup>2</sup>	4		4.55 <sup>1</sup>	4.55 <sup>1</sup>	9.09 <sup>2</sup>	
5		3.85 <sup>1</sup>	0.00 <sup>0</sup>	3.85 <sup>1</sup>	5		13.64 <sup>3</sup>	0.00 <sup>0</sup>	13.64 <sup>3</sup>	
6		0.00 <sup>0</sup>	7.69 <sup>2</sup>	7.69 <sup>2</sup>	6		4.55 <sup>1</sup>	13.64 <sup>3</sup>	18.18 <sup>4</sup>	
7		15.38 <sup>4</sup>	11.54 <sup>3</sup>	26.92 <sup>7</sup>	7		4.55 <sup>1</sup>	4.55 <sup>1</sup>	9.09 <sup>2</sup>	
8		11.54 <sup>3</sup>	11.54 <sup>3</sup>	23.08 <sup>6</sup>	8		4.55 <sup>1</sup>	10.11 <sup>2</sup>	14.66 <sup>3</sup>	
9		7.69 <sup>2</sup>	3.85 <sup>1</sup>	11.54 <sup>3</sup>	9		9.09 <sup>2</sup>	4.55 <sup>1</sup>	13.64 <sup>3</sup>	
10		0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>	10		4.55 <sup>1</sup>	0.00 <sup>0</sup>	4.55 <sup>1</sup>	
TOTAL		50.00 <sup>11</sup>	50.00 <sup>11</sup>	100.00 <sup>22</sup>	TOTAL		50.00 <sup>11</sup>	50.00 <sup>11</sup>	100.00 <sup>22</sup>	

## APPENDIX M

### Value of Spiritual Disciplines

#### Large Group

What spiritual disciplines were of most value to your spiritual growth during this past month?

<u>77</u> Meditation	<u>73</u> Solitude	<u>23</u> Celebration
<u>139</u> Prayer	<u>51</u> Submission	<u>91</u> Fellowship
<u>16</u> Fasting	<u>59</u> Service	<u>52</u> Journal Keeping
<u>79</u> Study (Scripture)	<u>75</u> Confession	<u>3</u> Other
<u>65</u> Study (Classes)	<u>81</u> Worship	
<u>25</u> Simplicity	<u>35</u> Guidance	

#### Faculty & Staff

What spiritual disciplines were of most value to your spiritual growth during this past month?

<u>12</u> Meditation	<u>10</u> Solitude	<u>2</u> Celebration
<u>16</u> Prayer	<u>5</u> Submission	<u>8</u> Fellowship
<u>1</u> Fasting	<u>11</u> Service	<u>13</u> Journal Keeping
<u>12</u> Study (Scripture)	<u>8</u> Confession	<u>4</u> Other
<u>4</u> Study (Classes)	<u>11</u> Worship	
<u>0</u> Simplicity	<u>10</u> Guidance	

#### Maps Class

What spiritual disciplines were of most value to your spiritual growth during this past month?

<u>8</u> Meditation	<u>8</u> Solitude	<u>3</u> Celebration
<u>13</u> Prayer	<u>2</u> Submission	<u>6</u> Fellowship
<u>5</u> Fasting	<u>2</u> Service	<u>14</u> Journal Keeping
<u>5</u> Study (Scripture)	<u>5</u> Confession	<u>0</u> Other
<u>5</u> Study (Classes)	<u>9</u> Worship	
<u>3</u> Simplicity	<u>3</u> Guidance	

#### Growth Group

What spiritual disciplines were of most value to your spiritual growth during this past month?

<u>20</u> Meditation	<u>16</u> Solitude	<u>7</u> Celebration
<u>31</u> Prayer	<u>6</u> Submission	<u>16</u> Fellowship
<u>5</u> Fasting	<u>12</u> Service	<u>17</u> Journal Keeping
<u>14</u> Study (Scripture)	<u>13</u> Confession	<u>0</u> Other
<u>10</u> Study (Classes)	<u>26</u> Worship	
<u>2</u> Simplicity	<u>4</u> Guidance	

## APPENDIX N

Spiritual Journal  
CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF SJ BY QDATE

SJ	QDATE : QUESTIONNAIRE DATE		
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	1.05 <sup>2</sup>	1.58 <sup>3</sup>	2.63 <sup>5</sup>
1	21.58 <sup>41</sup>	9.47 <sup>18</sup>	31.05 <sup>59</sup>
2	1.58 <sup>3</sup>	1.05 <sup>2</sup>	2.63 <sup>5</sup>
3	7.89 <sup>15</sup>	14.74 <sup>28</sup>	22.63 <sup>43</sup>
4	8.42 <sup>16</sup>	12.11 <sup>23</sup>	20.53 <sup>39</sup>
5	9.47 <sup>18</sup>	11.05 <sup>21</sup>	20.53 <sup>39</sup>
TOTAL	50.00 <sup>95</sup>	50.00 <sup>95</sup>	100.00 <sup>190</sup>

## CROSS TABULATION AMONG GROUPS

## LARGE GROUP

SJ	QDATE QUESTIONNAIRE		
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.82 <sup>1</sup>	1.64 <sup>2</sup>	2.46 <sup>3</sup>
1	22.13 <sup>27</sup>	10.66 <sup>13</sup>	32.79 <sup>40</sup>
2	2.46 <sup>3</sup>	0.82 <sup>1</sup>	3.28 <sup>4</sup>
3	9.02 <sup>11</sup>	15.57 <sup>19</sup>	24.59 <sup>30</sup>
4	9.02 <sup>11</sup>	8.20 <sup>10</sup>	17.21 <sup>21</sup>
5	6.56 <sup>8</sup>	13.11 <sup>16</sup>	19.67 <sup>24</sup>
TOTAL	50.00 <sup>61</sup>	50.00 <sup>61</sup>	100.00 <sup>122</sup>

## FACULTY &amp; STAFF

SJ	QDATE QUESTIONNAIRE		
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	5.00 <sup>1</sup>	0.00 <sup>0</sup>	5.00 <sup>1</sup>
1	15.00 <sup>3</sup>	5.00 <sup>1</sup>	20.00 <sup>4</sup>
2	0.00 <sup>0</sup>	5.00 <sup>1</sup>	5.00 <sup>1</sup>
3	10.00 <sup>2</sup>	15.00 <sup>3</sup>	25.00 <sup>5</sup>
4	15.00 <sup>3</sup>	25.00 <sup>5</sup>	40.00 <sup>8</sup>
5	5.00 <sup>1</sup>	0.00 <sup>0</sup>	5.00 <sup>1</sup>
TOTAL	50.00 <sup>10</sup>	50.00 <sup>10</sup>	100.00 <sup>20</sup>

## MAPS CLASS

SJ	QDATE QUESTIONNAIRE		
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>
1	11.54 <sup>3</sup>	11.54 <sup>3</sup>	23.08 <sup>6</sup>
2	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
3	3.85 <sup>1</sup>	19.23 <sup>5</sup>	23.08 <sup>6</sup>
4	3.85 <sup>1</sup>	7.69 <sup>2</sup>	11.54 <sup>3</sup>
5	30.77 <sup>8</sup>	7.69 <sup>2</sup>	38.46 <sup>10</sup>
TOTAL	50.00 <sup>13</sup>	50.00 <sup>13</sup>	100.00 <sup>26</sup>

## GROWTH GROUP

SJ	QDATE QUESTIONNAIRE		
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
1	36.36 <sup>8</sup>	4.55 <sup>1</sup>	40.91 <sup>9</sup>
2	0 <sup>0</sup>	0 <sup>0</sup>	0.00 <sup>0</sup>
3	4.55 <sup>1</sup>	4.55 <sup>1</sup>	9.09 <sup>2</sup>
4	4.55 <sup>1</sup>	27.27 <sup>6</sup>	31.82 <sup>7</sup>
5	4.55 <sup>1</sup>	13.64 <sup>3</sup>	18.18 <sup>4</sup>
TOTAL	50.00 <sup>11</sup>	50.00 <sup>11</sup>	100.00 <sup>22</sup>

# APPENDIX O

## Meditation

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE UP MED BY QUATE

MED	QUATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0.00	0.53	0.53
2	2.11	0.53	2.63
4	1.05	1.05	2.11
5	1.58	1.58	3.16
6	8.42	4.21	12.63
7	12.23	5.79	17.89
8	14.74	15.74	30.53
9	6.64	14.21	21.05
10	2.63	5.26	7.89
11	0.53	1.05	1.58
TOTAL	95	95	190
	50.00	50.00	100.00

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
MED	QUATE	QUESTIONNAIRE		MED	QUATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0.00	0.82	0.82	1	0	0	0.00
2	2.46	0.82	3.28	2	0	0	0.00
4	0.00	1.64	1.64	4	5.00	0.50	5.50
5	2.46	0.82	3.28	5	0.50	5.50	6.00
6	9.02	4.10	13.11	6	10.00	5.50	15.50
7	13.93	6.96	20.89	7	0.50	5.50	6.00
8	13.11	15.57	28.69	8	20.00	20.00	40.00
9	6.96	13.11	19.67	9	10.00	10.00	20.00
10	2.46	4.92	7.38	10	5.00	5.50	10.50
11	0.00	1.64	1.64	11	0	0	0.00
TOTAL	61	61	122	TOTAL	50.00	50.00	100.00
	50.00	50.00	100.00				

NAPS CLASS				GRUNTH GROUP			
MED	QUATE	QUESTIONNAIRE		MED	QUATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0	0	0.00	1	0	0	0.00
2	0	0	0.00	2	4.55	0.50	5.05
4	3.85	0.00	3.85	4	0	0	0.00
5	3.00	3.85	6.85	5	0	0	0.00
6	3.85	3.85	7.70	6	9.00	4.50	13.50
7	11.54	7.69	19.23	7	13.64	0.00	13.64
8	19.23	15.38	34.61	8	13.64	13.64	27.27
9	3.85	15.38	19.23	9	9.00	22.72	31.72
10	3.85	3.85	7.70	10	0.00	0.00	0.00
11	3.85	0.00	3.85	11	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

## APPENDIX P

## Solitude

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF SUL BY QDATE

SUL	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0.53	0.50	0.53
2	0.53	0.50	0.53
3	3.16	0.53	3.68
4	2.63	1.57	4.21
5	2.63	3.50	2.63
6	8.95	7.89	16.84
7	11.58	8.95	20.53
8	9.47	10.53	20.00
9	7.37	11.58	18.95
10	3.16	6.44	10.00
11	0.00	2.11	2.11
TOTAL	50.00	50.00	100.00

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
SUL	QDATE	QUESTIONNAIRE		SUL	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0	0	0.00	1	0	0	0.00
2	0.82	0.00	0.82	2	0	0	0.00
3	2.46	0.82	3.28	3	5.00	0.50	5.50
4	2.46	1.64	4.10	4	5.00	0.00	5.00
5	0	0	0.00	5	15.00	0.50	15.50
6	9.84	7.37	17.21	6	5.00	10.00	15.00
7	13.93	8.20	22.13	7	0.00	10.00	10.00
8	10.66	10.66	21.31	8	10.00	20.00	30.00
9	8.10	9.84	18.03	9	0.00	10.00	10.00
10	1.64	8.20	9.84	10	10.00	0.50	10.50
11	0.00	3.28	3.28	11	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

NAPS CLASS				GRUNTH GROUP			
SUL	QDATE	QUESTIONNAIRE		SUL	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0	0	0.00	1	4.55	0.50	4.55
2	0	0	0.00	2	0	0	0.00
3	3.85	0.50	3.85	3	4.55	0.50	4.55
4	0.00	3.85	3.85	4	4.55	0.00	4.55
5	3.85	0.00	3.85	5	4.55	0.50	4.55
6	7.69	11.54	19.23	6	9.09	4.55	13.64
7	7.69	15.37	23.08	7	13.64	4.55	18.18
8	11.54	3.85	15.38	8	0.00	9.09	9.09
9	11.54	7.69	19.23	9	4.55	27.27	31.82
10	3.85	7.69	11.54	10	4.55	4.55	9.09
11	0	0	0.00	11	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

# APPENDIX Q

## Guidance

CANADIAN WIGLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF GUID BY QUATE

GUID	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	1.05	0.53	1.58
3	1.05	0.53	1.58
4	1.05	0.50	1.05
5	1.52	0.53	2.11
6	12.63	7.37	20.00
7	9.47	5.26	14.74
8	8.95	11.55	20.00
9	7.69	14.21	22.11
10	9.26	8.42	13.08
11	1.05	2.11	3.16
TOTAL	50.00	50.00	100.00

CROSS TABULATION AMONG GROUPS

### LARGE GROUP

GUID	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0.82	0.82	1.64
3	1.64	0.00	1.64
4	1.64	0.00	1.64
5	0.82	0.82	1.64
6	13.11	6.56	19.67
7	10.66	5.74	16.39
8	10.66	10.66	21.31
9	8.20	16.39	24.59
10	1.64	7.37	9.02
11	0.82	1.64	2.46
TOTAL	50.00	50.00	100.00

### FACULTY & STAFF

GUID	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0	0	0.00
3	0	0	0.00
4	0	0	0.00
5	0	0	0.00
6	10.00	10.00	20.00
7	10.00	5.00	15.00
8	0.00	10.00	10.00
9	5.00	20.00	25.00
10	25.00	5.00	30.00
11	0	0	0.00
TOTAL	50.00	50.00	100.00

### MAPS CLASS

GUID	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	3.85	0.00	3.85
3	0.00	3.85	3.85
4	0	0	0.00
5	3.85	0.00	3.85
6	11.54	3.85	15.39
7	7.69	0.00	7.69
8	7.69	15.39	23.08
9	7.69	7.69	15.38
10	7.69	15.39	23.08
11	0.00	3.85	3.85
TOTAL	50.00	50.00	100.00

### GROWTH GROUP

GUID	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
1	0	0	0.00
3	0	0	0.00
4	0	0	0.00
5	4.55	0.00	4.55
6	13.64	13.64	27.27
7	4.55	9.09	13.64
8	9.09	9.09	18.18
9	9.09	4.55	13.64
10	4.55	9.09	13.64
11	4.55	4.55	9.09
TOTAL	50.00	50.00	100.00

## Submission

CANADIAN NIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF SUB BY DATE

SUB	DATE		QUESTIONNAIRE
	SEPT	APRIL	
FREQUENCY PERCENT			TOTAL
0	0.53 <sup>1</sup>	0.00 <sup>0</sup>	0.53 <sup>1</sup>
1	0.53 <sup>1</sup>	0.00 <sup>0</sup>	0.53 <sup>1</sup>
2	0.53 <sup>1</sup>	0.00 <sup>0</sup>	0.53 <sup>1</sup>
3	1.05 <sup>2</sup>	1.05 <sup>1</sup>	2.11 <sup>3</sup>
4	0.53 <sup>1</sup>	0.00 <sup>0</sup>	0.53 <sup>1</sup>
5	2.63 <sup>5</sup>	1.58 <sup>3</sup>	4.21 <sup>8</sup>
6	2.63 <sup>5</sup>	4.74 <sup>4</sup>	7.37 <sup>14</sup>
7	10.52 <sup>23</sup>	7.09 <sup>15</sup>	18.42 <sup>38</sup>
8	13.18 <sup>25</sup>	14.21 <sup>27</sup>	27.37 <sup>52</sup>
9	12.53 <sup>24</sup>	12.11 <sup>23</sup>	24.74 <sup>47</sup>
10	4.74 <sup>9</sup>	6.84 <sup>13</sup>	11.58 <sup>22</sup>
11	0.53 <sup>1</sup>	1.58 <sup>3</sup>	2.11 <sup>4</sup>
TOTAL	50.00 <sup>25</sup>	50.00 <sup>25</sup>	100.00 <sup>100</sup>

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
SUB	DATE		QUESTIONNAIRE	SUB	DATE		QUESTIONNAIRE
	SEPT	APRIL			SEPT	APRIL	
FREQUENCY PERCENT			TOTAL	FREQUENCY PERCENT			TOTAL
0	0.82 <sup>1</sup>	0.00 <sup>0</sup>	0.82 <sup>1</sup>	0	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
1	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	1	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
2	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	2	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
3	1.64 <sup>2</sup>	0.82 <sup>1</sup>	2.46 <sup>3</sup>	3	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
4	0.82 <sup>1</sup>	0.00 <sup>0</sup>	0.82 <sup>1</sup>	4	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
5	2.46 <sup>3</sup>	1.64 <sup>2</sup>	4.10 <sup>5</sup>	5	5.00 <sup>1</sup>	5.00 <sup>1</sup>	10.00 <sup>2</sup>
6	4.10 <sup>5</sup>	4.92 <sup>6</sup>	9.02 <sup>11</sup>	6	0.00 <sup>0</sup>	15.00 <sup>3</sup>	15.00 <sup>3</sup>
7	9.84 <sup>12</sup>	7.34 <sup>4</sup>	17.21 <sup>21</sup>	7	15.00 <sup>3</sup>	10.00 <sup>2</sup>	25.00 <sup>5</sup>
8	13.18 <sup>16</sup>	14.75 <sup>14</sup>	27.87 <sup>34</sup>	8	5.00 <sup>1</sup>	5.00 <sup>1</sup>	10.00 <sup>2</sup>
9	11.48 <sup>14</sup>	11.48 <sup>14</sup>	22.99 <sup>28</sup>	9	10.00 <sup>2</sup>	10.00 <sup>2</sup>	20.00 <sup>4</sup>
10	5.74 <sup>7</sup>	7.34 <sup>4</sup>	13.11 <sup>16</sup>	10	5.00 <sup>1</sup>	5.00 <sup>1</sup>	10.00 <sup>2</sup>
11	0.00 <sup>0</sup>	1.64 <sup>2</sup>	1.64 <sup>2</sup>	11	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
TOTAL	50.00 <sup>61</sup>	50.00 <sup>61</sup>	100.00 <sup>122</sup>	TOTAL	50.00 <sup>10</sup>	50.00 <sup>10</sup>	100.00 <sup>20</sup>

NAPS CLASS				GRUNTH GROUP			
SUB	DATE		QUESTIONNAIRE	SUB	DATE		QUESTIONNAIRE
	SEPT	APRIL			SEPT	APRIL	
FREQUENCY PERCENT			TOTAL	FREQUENCY PERCENT			TOTAL
0	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
1	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	1	4.55 <sup>1</sup>	0.00 <sup>0</sup>	4.55 <sup>1</sup>
2	3.85 <sup>1</sup>	0.00 <sup>0</sup>	3.85 <sup>1</sup>	2	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
3	0.00 <sup>0</sup>	3.85 <sup>1</sup>	3.85 <sup>1</sup>	3	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
4	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	4	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
5	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	5	4.55 <sup>1</sup>	0.00 <sup>0</sup>	4.55 <sup>1</sup>
6	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	6	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
7	11.94 <sup>3</sup>	7.69 <sup>2</sup>	19.23 <sup>5</sup>	7	9.09 <sup>2</sup>	9.09 <sup>2</sup>	18.18 <sup>4</sup>
8	11.94 <sup>3</sup>	15.38 <sup>4</sup>	26.42 <sup>7</sup>	8	22.73 <sup>5</sup>	18.18 <sup>4</sup>	40.91 <sup>9</sup>
9	19.23 <sup>5</sup>	11.94 <sup>3</sup>	35.77 <sup>8</sup>	9	4.55 <sup>1</sup>	18.18 <sup>4</sup>	22.73 <sup>5</sup>
10	0.00 <sup>0</sup>	11.94 <sup>3</sup>	11.94 <sup>3</sup>	10	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>
11	0.00 <sup>0</sup>	0.00 <sup>0</sup>	0.00 <sup>0</sup>	11	4.55 <sup>1</sup>	4.55 <sup>1</sup>	9.09 <sup>2</sup>
TOTAL	50.00 <sup>13</sup>	50.00 <sup>13</sup>	100.00 <sup>26</sup>	TOTAL	50.00 <sup>11</sup>	50.00 <sup>11</sup>	100.00 <sup>22</sup>



# APPENDIX S

## Humility

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF HUM BY QDATE

HUM	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	3.16	2.63	5.79
1	1.05	0.00	1.05
2	2.63	0.53	3.16
3	2.11	1.58	3.68
4	3.68	2.63	6.32
5	4.74	4.74	9.47
6	8.95	5.26	14.21
7	8.95	16.84	25.79
8	10.53	13.16	23.68
9	4.21	2.63	6.84
TOTAL	95	95	190
	50.00	50.00	100.00

### CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
HUM	QDATE	QUESTIONNAIRE		HUM	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	3.28	3.28	6.56	0	0.00	5.00	5.00
1	1.64	0.00	1.64	1	0.00	0.00	0.00
2	3.28	0.82	4.10	2	0.00	0.00	0.00
3	0.82	0.82	1.64	3	10.00	0.00	10.00
4	2.46	3.28	5.74	4	0.00	0.00	0.00
5	6.56	4.10	10.66	5	0.00	10.00	10.00
6	10.00	4.92	14.92	6	10.00	5.00	15.00
7	9.02	18.53	27.55	7	20.00	5.00	25.00
8	9.84	12.30	22.13	8	10.00	25.00	35.00
9	2.46	2.46	4.92	9	0.00	0.00	0.00
TOTAL	61	61	122	TOTAL	10	10	20
	50.00	50.00	100.00		50.00	50.00	100.00

NAPS CLASS				JUNIOR GROUP			
HUM	QDATE	QUESTIONNAIRE		HUM	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	0.00	0.00	0	4.55	5.26	9.81
1	0.00	0.00	0.00	1	0.00	0.00	0.00
2	3.85	0.00	3.85	2	0.00	0.00	0.00
3	0.00	3.85	3.85	3	4.55	4.55	9.10
4	7.69	0.00	7.69	4	9.10	4.55	13.64
5	0.00	7.69	7.69	5	4.55	0.00	4.55
6	3.85	7.69	11.54	6	4.55	4.55	9.10
7	3.85	11.54	15.38	7	4.55	27.27	31.82
8	15.38	11.54	26.92	8	4.55	9.10	13.64
9	15.38	7.69	23.08	9	4.55	0.00	4.55
TOTAL	11	11	22	TOTAL	50.00	50.00	100.00
	50.00	50.00	100.00				

# APPENDIX T

## Value of Formational Activities

5. What activities were of most value to your cultivation of the spiritual disciplines during this past month?  
(Place an X in the appropriate boxes.)

	CS	PB	FM	SMCS	SECS	DPR	FS	DG	BPD	C	MSLC	CHSER	PD	MM	DR	SE	SPG	OTHER	TOTAL
<u>Meditation</u>																			
<u>Prayer</u>	44	87	14	26	14	73	58	14	11	11	0	26	130	21	34	13	26	4	506
<u>Fasting</u>	2	0	0	3	0	16	4	0	4	3	0	1	19	1	5	3	4	0	65
<u>Study (Scriptures)</u>	19	2	2	48	31	27	9	12	8	63	0	16	93	2	41	6	0	5	384
<u>Study (Classes)</u>	5	0	0	4	1	0	20	3	2	89	0	1	10	1	5	1	0	0	142
<u>Simplicity</u>	28	4	3	8	8	25	29	1	4	9	0	11	34	14	16	6	0	0	200
<u>Solitude</u>	23	0	1	4	1	55	2	1	3	1	0	0	80	1	22	5	1	2	202
<u>Submission</u>	21	4	8	7	5	22	42	8	2	17	0	24	40	20	12	12	4	5	253
<u>Service</u>	14	13	6	33	12	6	57	9	2	10	0	74	9	23	7	10	4	8	297
<u>Confession</u>	42	0	0	18	8	34	51	3	5	4	0	2	69	8	19	9	5	4	281
<u>Worship</u>	122	7	13	94	50	44	10	1	1	6	0	6	59	34	20	9	4	5	485
<u>Guidance</u>	18	1	9	19	20	15	57	11	10	31	0	9	49	20	33	8	9	5	324
<u>Celebration</u>	54	1	8	35	29	21	30	2	0	5	0	9	23	12	8	12	6	3	258
<u>Fellowship</u>	20	18	50	55	46	13	119	18	5	20	0	27	7	16	1	22	15	10	461
<u>Journal Keeping</u>	11	0	0	1	1	8	7	4	6	5	0	4	57	1	13	3	0	1	122
<u>TOTAL</u>	491	148	115	372	229	404	501	89	65	291	0	213	758	184	281	122	80	54	

CODE: CS (Chapel Services)  
PB (Prayer Bands)  
FM (Floor Meetings)  
SMCS (Sunday morning Church Service)  
SECS (Sunday evening Church Service)  
DPR (Day of Prayer & Renewal)  
FS (Friendships)  
- Return to Duwayne Ratzlaff

DG (Discipleship Group)  
BPD (Being Personally Discipled)  
C (Classes)  
MSLC (Maps of Spiritual Life Class)  
CHSER (Christian Service)  
D (Personal Devotions)  
MM (Missionary Meeting)

DR (Devotional Reading)  
SE (Special Events)  
SPG (Spontaneous Prayer Groups)  
OTHER - Please specify

\* Prepared by Duwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky

### Faculty & Staff

5. What activities were of most value to your cultivation of the spiritual disciplines during this past month?  
(Place an X in the appropriate boxes.)

	CS	PB	FM	SMCS	SECS	DPR	FS	DG	BPD	C	MSLC	CHSER	PD	MM	DR	SE	SPG	OTHER	TOTAL
<u>Meditation</u>	7	0	0	0	0	0	1	7	0	0	3	2	12	0	6	0	0	1	31
<u>Prayer</u>	3	0	0	2	2	2	4	5	0	0	0	3	16	0	5	2	0	1	45
<u>Fasting</u>	0	0	0	0	0	0	1	1	0	0	0	0	1	0	0	0	0	0	3
<u>Study (Scriptures)</u>	2	0	0	7	5	0	2	2	0	0	0	3	13	0	3	0	0	1	38
<u>Study (Classes)</u>	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
<u>Simplicity</u>	0	0	0	0	0	0	2	3	0	0	0	1	1	0	3	0	0	0	10
<u>Solitude</u>	4	0	0	0	0	0	1	4	0	0	1	0	14	0	3	0	0	2	29
<u>Submission</u>	2	0	0	0	0	0	5	5	0	0	2	4	3	0	3	1	0	0	25
<u>Service</u>	3	0	0	1	0	0	5	6	0	0	3	5	1	0	4	3	0	1	32
<u>Confession</u>	2	0	0	1	0	0	2	3	0	0	2	0	6	0	3	1	0	3	23
<u>Worship</u>	10	0	0	12	8	1	2	3	0	0	0	0	3	0	1	0	0	0	40
<u>Guidance</u>	1	0	0	1	1	0	5	8	0	0	3	1	5	0	4	0	0	0	29
<u>Celebration</u>	5	0	0	5	4	0	3	5	0	0	0	1	2	0	1	0	0	1	27
<u>Fellowship</u>	3	0	0	6	5	0	11	8	0	0	2	2	0	0	1	0	0	0	38
<u>Journal Keeping</u>	3	0	0	1	1	0	2	5	0	0	3	1	14	0	4	0	0	2	36
<u>TOTAL</u>	45	0	0	37	26	3	46	65	0	0	19	23	96	0	41	7	0	12	

CODE: CS (Chapel Services)  
PB (Prayer Bands)  
FM (Floor Meetings)  
SMCS (Sunday morning Church Service)  
SECS (Sunday evening Church Service)  
DPR (Day of Prayer & Renewal)  
FS (Friendships)  
- Return to Duwayne Ratzlaff

DG (Discipleship Group)  
BPD (Being Personally Discipled)  
C (Classes)  
MSLC (Maps of Spiritual Life Class)  
CHSER (Christian Service)  
PD (Personal Devotions)  
MM (Missionary Meeting)

DR (Devotional Reading)  
SE (Special Events)  
SPG (Spontaneous Prayer Groups)  
OTHER - Please specify

\* Prepared by Duwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky

3. What activities were of most value to your cultivation of the spiritual disciplines during this past month?  
(Place an X in the appropriate boxes.)

	CS	PB	FM	SMCS	SECS	DPR	FS	DG	BPD	C	MSLC	CHSER	PD	MM	DR	SE	SPG	OTHER	TOTAL
Meditation	3	3	0	0	0	6	5	2	1	2	7	0	7	0	2	0	1	0	40
Prayer	4	6	0	3	0	6	6	2	2	1	5	3	11	1	1	2	6	0	52
Fasting	0	0	0	1	0	4	2	2	0	1	0	0	5	0	1	0	1	0	17
Study (Scriptures)	1	1	0	8	1	0	0	0	0	5	1	0	8	1	6	0	0	0	32
Study (Classes)	0	0	0	0	0	0	0	0	2	7	1	0	0	0	0	0	0	0	10
Simplicity	2	1	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	5
Solitude	5	0	1	0	0	4	1	0	0	1	4	1	3	0	1	0	2	0	23
Submission	0	0	0	0	0	1	2	1	0	0	1	2	0	0	1	1	0	0	9
Service	0	0	1	3	0	0	2	0	0	1	0	1	0	1	0	1	0	0	10
Confession	3	0	0	0	0	4	6	1	0	1	1	1	3	0	2	0	1	0	23
Worship	10	0	1	10	3	9	1	0	0	0	1	2	3	0	2	1	2	0	45
Guidance	0	0	0	0	0	0	2	1	4	2	5	1	0	1	2	1	2	0	21
Celebration	3	0	0	1	1	5	2	0	1	0	0	0	0	0	0	0	1	0	14
Fellowship	1	0	2	4	7	1	11	0	2	0	2	2	0	0	0	2	4	0	38
Journal Keeping	1	0	0	0	0	0	1	0	1	0	8	0	11	0	3	0	0	0	25
TOTAL	33	11	5	30	12	40	41	9	13	21	37	16	51	4	22	8	20	0	

CODE: CS (Chapel Services)

PB (Prayer Bands)

FM (Floor Meetings)

SMCS (Sunday morning Church Service)

SECS (Sunday evening Church Service)

DPR (Day of Prayer &amp; Renewal)

FS (Friendships)

- Return to Duwayne Ratzlaff

DG (Discipleship Group)

BPD (Being Personally Discipled)

C (Classes)

MSLC (Maps of Spiritual Life Class)\*

CHSER (Christian Service)

PD (Personal Devotions)

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DR (Devotional Reading)

SE (Special Events)

SPG (Spontaneous Prayer Groups)

OTHER - Please specify

\* Prepared by Duwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky

5. What activities were of most value to your cultivation of the spiritual disciplines during this past month?  
(Place an X in the appropriate boxes.)

	CS	PB	FM	SMCS	SECS	DPR	FS	DG	BPD	C	MSLC	CHSER	PD	MM	DR	SE	SPG	OTHER	TOTAL
Meditation	14	14	0	0	0	2	14	23	0	1	0	0	15	0	14	1	13	0	59
Prayer	14	15	1	6	1	13	8	18	0	1	0	1	23	0	6	1	13	0	98
Fasting	1	0	0	1	1	2	0	2	0	0	0	1	3	0	1	0	0	0	9
Study (Scriptures)	1	0	0	11	1	4	2	3	0	13	0	1	13	0	14	0	2	0	52
Study (Classes)	0	0	0	1	0	0	2	2	1	14	0	0	3	0	1	0	0	0	21
Simplicity	3	0	1	2	2	1	6	7	1	1	0	0	2	0	7	0	0	0	31
Solitude	3	0	0	0	0	9	0	8	0	0	0	0	11	0	4	1	2	0	27
Submission	3	0	1	0	0	1	7	1	1	1	0	6	2	0	2	1	0	1	25
Service	1	2	4	5	1	2	7	1	0	0	0	13	4	0	3	1	2	0	42
Confession	6	0	1	4	0	7	14	9	0	1	0	0	11	0	1	1	4	0	48
Worship	31	1	0	21	12	10	3	8	0	1	0	5	11	2	2	1	4	0	99
Guidance	3	1	1	1	0	1	11	9	0	3	0	1	2	1	10	0	4	1	46
Celebration	10	0	0	4	2	4	1	1	0	0	0	0	4	0	2	1	4	0	29
Fellowship	3	0	12	4	3	3	23	13	1	2	0	0	1	0	0	0	6	0	70
Journal Keeping	1	0	1	0	0	0	3	24	0	0	0	0	11	0	1	1	0	0	31
TOTAL	94	19	22	61	23	59	82	129	4	38	0	28	116	3	68	0	42	2	

CODE: CS (Chapel Services)

PB (Prayer Bands)

FM (Floor Meetings)

SMCS (Sunday morning Church Service)

SECS (Sunday evening Church Service)

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DR (Devotional Reading)

SE (Special Events)

SPG (Spontaneous Prayer Groups)

OTHER - Please specify

\* Prepared by Duwayne Ratzlaff, in Partial Fulfillment of Doctor of Ministry Degree, Asbury Theological Seminary, Wilmore, Kentucky

# APPENDIX U

## Value of Spiritual Formation Project

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION

TABLE OF GRSPDIS BY QDATE

GRSPDIS	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	93	0	.
0	2.06	6.19	8.25
1	0.00	10.31	10.31
2	0.00	1.03	1.03
3	0.00	12.37	12.37
4	0.00	14.43	14.43
5	0.00	28.87	28.87
6	0.00	24.74	24.74
TOTAL	2.06	97.94	100.00

CROSS TABULATION AMONG GROUPS

GRSPDIS	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	61	0	.
0	0	8.20	8.20
1	0	13.11	13.11
2	0	0	0.00
3	0	11.48	11.48
4	0	13.11	13.11
5	0	21	21
6	0	19.67	19.67
TOTAL	61	61	100.00

GRSPDIS	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	10	0	.
0	0	10.00	10.00
1	0	0	0.00
2	0	10.00	10.00
3	0	10.00	10.00
4	0	20.00	20.00
5	0	30.00	30.00
6	0	20.00	20.00
TOTAL	10	10	100.00

GRSPDIS	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	13	0	.
0	0	0	0.00
1	0	15.38	15.38
2	0	0	0.00
3	0	30.77	30.77
4	0	15.38	15.38
5	0	15.38	15.38
6	0	23.08	23.08
TOTAL	13	13	100.00

GRSPDIS	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	9	0	.
0	15.38	0.00	15.38
1	0	0	0.00
2	0	0	0.00
3	0	0	0.00
4	0.00	15.38	15.38
5	0.00	15.38	15.38
6	0.00	53.85	53.85
TOTAL	15.38	84.62	100.00

## APPENDIX V

## Use of Time

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF USETIME BY QUOTE

USETIME	QUOTE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	0.53	0.53
1	1.58	1.58	3.16
2	1.58	0.53	1.58
3	2.11	0.53	2.63
4	5.26	4.21	9.47
5	4.21	5.74	10.00
6	10.53	8.42	18.95
7	7.89	14.74	22.63
8	12.63	9.47	22.11
9	3.16	3.67	6.84
10	1.05	1.55	2.11
TOTAL	50.00	50.00	100.00

## CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
USETIME	QUOTE	QUESTIONNAIRE	TOTAL	USETIME	QUOTE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0.00	0.82	0.82	0	0	0	0.00
1	1.64	1.64	3.28	1	0	0	0.00
2	0.82	0.00	0.82	2	0	0	0.00
3	3.28	0.00	3.28	3	0	0	0.00
4	3.28	4.11	7.38	4	5.00	5.00	10.00
5	4.92	4.11	9.02	5	5.00	10.00	15.00
6	10.66	9.02	19.67	6	10.00	5.00	15.00
7	6.56	16.39	22.95	7	5.00	5.00	10.00
8	13.93	9.84	23.77	8	15.00	15.00	30.00
9	4.10	2.46	6.56	9	5.00	10.00	15.00
10	0.82	1.64	2.46	10	5.00	0.00	5.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

## MAPS CLASS

## GRUNTH GROUP

MAPS CLASS				GRUNTH GROUP			
USETIME	QUOTE	QUESTIONNAIRE	TOTAL	USETIME	QUOTE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	0	0	0.00	0	0	0	0.00
1	0	0	0.00	1	4.55	4.55	9.09
2	7.69	0.00	7.69	2	0	0	0.00
3	0	0	0.00	3	0.00	4.55	4.55
4	15.38	7.69	23.08	4	4.55	0.00	4.55
5	0.00	11.54	11.54	5	4.55	4.55	9.09
6	11.54	3.85	15.38	6	9.09	13.64	22.73
7	3.85	19.23	23.08	7	22.73	9.09	31.82
8	11.54	3.85	15.38	8	4.55	9.09	13.64
9	0.00	3.85	3.85	9	0.00	4.55	4.55
10	0	0	0.00	10	0	0	0.00
TOTAL	50.00	50.00	100.00	TOTAL	50.00	50.00	100.00

## APPENDIX W

## Value of Spiritual Well-Being Check-Up

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF WELCHUP BY COATE

WELCHUP	COATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	93	0	93
1	2.06	4.12	6.19
2	0.00	2.06	2.06
3	0.00	2.06	2.06
4	0.00	1.03	1.03
5	0.00	2.06	2.06
6	0.00	4.12	4.12
7	0.00	5.15	5.15
8	0.00	17.53	17.53
9	0.00	38.14	38.14
10	0.00	10.31	10.31
11	0.00	8.25	8.25
12	0.00	3.09	3.09
TOTAL	2.06	97.94	100.00

## CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF							
WELCHUP		COATE		QUESTIONNAIRE		WELCHUP		COATE		QUESTIONNAIRE	
FREQUENCY	PERCENT	SEPT	APRIL	TOTAL	FREQUENCY	PERCENT	SEPT	APRIL	TOTAL		
0		61	0	61	0		10	0	10		
1		0	4.92	4.92	1		0	10.00	10.00		
2		0	1.64	1.64	2		0	10.00	10.00		
3		0	0.00	0.00	3		0	0	0		
4		0	1.64	1.64	4		0	0	0		
5		0	4.92	4.92	5		0	10.00	10.00		
6		0	4.92	4.92	6		0	10.00	10.00		
7		0	21.31	21.31	7		0	20.00	20.00		
8		0	40.98	40.98	8		0	10.00	10.00		
9		0	11.48	11.48	9		0	10.00	10.00		
10		0	4.92	4.92	10		0	20.00	20.00		
11		0	1.64	1.64	11		0	0	0		
TOTAL		61	61	122	TOTAL		10	10	20		

NAPS CLASS		COATE		QUESTIONNAIRE
WELCHUP	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	13	0	0	0
1	0	7.69	0	7.69
2	0	0	0	0.00
3	0	0	0	0.00
4	0	0	0	0.00
5	0	0	0	0.00
6	0	0	0	0.00
7	0	15.38	0	15.38
8	0	46.15	0	46.15
9	0	0	0	0.00
10	0	15.38	0	15.38
11	0	15.38	0	15.38
TOTAL	13	100.00	0	100.00

GRNTH GROUP		COATE		QUESTIONNAIRE
WELCHUP	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	9	0	0	0
1	15.38	0.00	0	15.38
2	0	0	0	0.00
3	0	0	0	0.00
4	0	0	0	0.00
5	0	0	0	0.00
6	0	0	0	0.00
7	0	0	0	0.00
8	0	0	38.46	38.46
9	0	0	15.38	15.38
10	0	0	7.69	7.69
11	0	0	0	0.00
TOTAL	15.38	0	84.62	100.00

## APPENDIX X

## Value of Monthly Spiritual Check-Up

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF MUNCHUP BY QDATE

NONMUNCHUP	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	94	0	94
1	1.04	3.13	4.17
2	0.00	4.17	4.17
3	0.00	2.08	2.08
4	0.00	3.13	3.13
5	0.00	3.13	3.13
6	0.00	9.21	9.21
7	0.00	9.21	9.21
8	0.00	19.79	19.79
9	0.00	17.71	17.71
10	0.00	4.17	4.17
11	0.00	6.25	6.25
11	0.00	20.83	20.83
TOTAL	1.04	98.96	100.00

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
NONMUNCHUP	QDATE	QUESTIONNAIRE	TOTAL	NONMUNCHUP	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	01	0	01	0	10	0	10
1	0	4.92	4.92	1	0	10.00	10.00
2	0	1.64	1.64	2	0	10.00	10.00
3	0	1.64	1.64	3	0	10.00	10.00
4	0	1.64	1.64	4	0	0	0.00
5	0	6.90	6.90	5	0	10.00	10.00
6	0	13.11	13.11	6	0	10.00	10.00
7	0	21.31	21.31	7	0	0	0.00
8	0	21.31	21.31	8	0	10.00	10.00
9	0	3.22	3.22	9	0	0	0.00
10	0	8.20	8.20	10	0	10.00	10.00
11	0	11.47	11.47	11	0	30.00	30.00
TOTAL	0	100.00	100.00	TOTAL	0	100.00	100.00

WOMEN'S CLASS				YOUTH GROUP			
NONMUNCHUP	QDATE	QUESTIONNAIRE	TOTAL	NONMUNCHUP	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	13	0	13	0	10	0	10
1	0	0	0.00	1	8.33	0.00	8.33
2	0	0	0.00	2	0	0	0.00
3	0	0	0.00	3	0.00	8.33	8.33
4	0	7.69	7.69	4	0.00	8.33	8.33
5	0	0	0.00	5	0	0	0.00
6	0	0	0.00	6	0	0	0.00
7	0	19.37	19.37	7	0.00	33.33	33.33
8	0	7.69	7.69	8	0.00	16.67	16.67
9	0	7.69	7.69	9	0.00	8.33	8.33
10	0	0	0.00	10	0	0	0.00
11	0	61.54	61.54	11	0.00	16.67	16.67
TOTAL	0	100.00	100.00	TOTAL	8.33	91.67	100.00

## APPENDIX Y

## Value of Monthly Letters

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF MONLET BY QDATE

MONLET	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	1 APRIL	TOTAL
0	95	0	95
1	0	6.32	6.32
3	0	4.21	4.21
4	0	3.16	3.16
5	0	5.26	5.26
6	0	5.26	5.26
7	0	11.58	11.58
8	0	22.11	22.11
9	0	16.84	16.84
10	0	4.21	4.21
11	0	21.05	21.05
TOTAL	95	95	100.00

## CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
MONLET	QDATE	QUESTIONNAIRE	MONLET	QDATE	QUESTIONNAIRE	MONLET	QDATE
FREQUENCY PERCENT	SEPT	1 APRIL	TOTAL	FREQUENCY PERCENT	SEPT	1 APRIL	TOTAL
0	61	0	61	0	10	0	10
1	0	6.56	6.56	0	0	0	0.00
3	0	1.64	1.64	3	0	10.00	10.00
4	0	0	0.00	4	0	10.00	10.00
5	0	6.56	6.56	5	0	0	0.00
6	0	6.56	6.56	6	0	0	0.00
7	0	10.39	10.39	7	0	10.00	10.00
8	0	19.67	19.67	8	0	40.00	40.00
9	0	13.11	13.11	9	0	20.00	20.00
10	0	6.56	6.56	10	0	0	0.00
11	0	22.95	22.95	11	0	10.00	10.00
TOTAL	61	61	100.00	TOTAL	10	10	100.00

NAPS CLASS				GRUNTH GROUP			
MONLET	QDATE	QUESTIONNAIRE	MONLET	QDATE	QUESTIONNAIRE	MONLET	QDATE
FREQUENCY PERCENT	SEPT	1 APRIL	TOTAL	FREQUENCY PERCENT	SEPT	1 APRIL	TOTAL
0	13	0	13	0	11	0	11
1	0	7.69	7.69	1	0	9.09	9.09
3	0	7.69	7.69	3	0	9.09	9.09
4	0	7.69	7.69	4	0	9.09	9.09
5	0	0	0.00	5	0	9.09	9.09
6	0	0	0.00	6	0	9.09	9.09
7	0	0	0.00	7	0	0	0.00
8	0	30.77	30.77	8	0	9.09	9.09
9	0	23.08	23.08	9	0	27.27	27.27
10	0	0	0.00	10	0	0	0.00
11	0	23.08	23.08	11	0	18.18	18.18
TOTAL	13	13	100.00	TOTAL	11	11	100.00



## APPENDIX Z

## Value of Monthly Articles

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION

TABLE OF MONART BY QDATE

MONART	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	95	0	95
0	0	5.26	5.26
3	0	1.05	1.05
4	0	1.05	1.05
5	0	3.16	3.16
6	0	4.21	4.21
7	0	7.37	7.37
8	0	24.21	24.21
9	0	17.89	17.89
10	0	7.37	7.37
11	0	28.42	28.42
TOTAL	95	95	100.00

## CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
MONART	QDATE	QUESTIONNAIRE	TOTAL	MONART	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL		FREQUENCY PERCENT	SEPT	APRIL	
0	61	0	61	0	10	0	10
0	0	4.92	4.92	0	0	0	0.00
3	0	0	0.00	3	0	10.00	10.00
4	0	1.64	1.64	4	0	0	0.00
5	0	0	0.00	5	0	30.00	30.00
6	0	3.28	3.28	6	0	0	0.00
7	0	9.84	9.84	7	0	0	0.00
8	0	19.67	19.67	8	0	10.00	10.00
9	0	19.67	19.67	9	0	30.00	30.00
10	0	8.20	8.20	10	0	10.00	10.00
11	0	32.79	32.79	11	0	10.00	10.00
TOTAL	61	61	100.00	TOTAL	10	10	100.00

NAPS CLASS				GRUNTH GROUP			
MONART	QDATE	QUESTIONNAIRE	TOTAL	MONART	QDATE	QUESTIONNAIRE	TOTAL
FREQUENCY PERCENT	SEPT	APRIL		FREQUENCY PERCENT	SEPT	APRIL	
0	13	0	13	0	11	0	11
0	0	15.38	15.38	0	0	0	0.00
3	0	0	0.00	3	0	0	0.00
4	0	0	0.00	4	0	0	0.00
5	0	0	0.00	5	0	0	0.00
6	0	7.69	7.69	6	0	9.09	9.09
7	0	0	0.00	7	0	9.09	9.09
8	0	46.15	46.15	8	0	36.36	36.36
9	0	7.69	7.69	9	0	9.09	9.09
10	0	0	0.00	10	0	9.09	9.09
11	0	23.08	23.08	11	0	27.27	27.27
TOTAL	13	13	100.00	TOTAL	11	11	100.00

# APPENDIX AA

## Value of Recommended Reading

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF RECREAD BY QDATE

RECREAD	QDATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	95	0	95
0	0	6.32	6.32
2	0	1.05	1.05
5	0	2.11	2.11
6	0	3.16	3.16
7	0	12.63	12.63
8	0	17.89	17.89
9	0	8.42	8.42
10	0	10.53	10.53
11	0	37.89	37.89
TOTAL	100.00	100.00	100.00

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
RECREAD	QDATE	QUESTIONNAIRE		RECREAD	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	61	0	61	0	10	0	10
0	0	8.20	8.20	0	0	10.00	10.00
2	0	0	0.00	2	0	0	0.00
5	0	0	0.00	5	0	0	0.00
6	0	4.92	4.92	6	0	0	0.00
7	0	9.84	9.84	7	0	20.00	20.00
8	0	19.67	19.67	8	0	10.00	10.00
9	0	4.92	4.92	9	0	30.00	30.00
10	0	3.28	3.28	10	0	10.00	10.00
11	0	49.18	49.18	11	0	20.00	20.00
TOTAL	100.00	100.00	100.00	TOTAL	100.00	100.00	100.00

NAPS CLASS				GRUNTH GROUP			
RECREAD	QDATE	QUESTIONNAIRE		RECREAD	QDATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	13	0	13	0	11	0	11
0	0	0	0.00	0	0	0	0.00
2	0	7.69	7.69	2	0	0	0.00
5	0	15.38	15.38	5	0	0	0.00
6	0	0	0.00	6	0	0	0.00
7	0	23.08	23.08	7	0	9.09	9.09
8	0	7.69	7.69	8	0	27.27	27.27
9	0	0	0.00	9	0	18.18	18.18
10	0	15.38	15.38	10	0	45.45	45.45
11	0	30.77	30.77	11	0	0.00	0.00
TOTAL	100.00	100.00	100.00	TOTAL	100.00	100.00	100.00

# APPENDIX BB

## Value of Chapel Services

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF CHAPEL BY DATE

CHAPEL	DATE	QUESTIONNAIRE	DATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	95	0	0
0	0	3.18	3.18
1	0	1.02	1.02
3	0	2.11	2.11
4	0	2.11	2.11
5	0	9.47	9.47
6	0	4.21	4.21
7	0	15.74	15.74
8	0	29.47	29.47
9	0	16.84	16.84
10	0	9.47	9.47
11	0	6.32	6.32
TOTAL	100.00	100.00	

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
CHAPEL	DATE	QUESTIONNAIRE		CHAPEL	DATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	61	0	0	0	10	0	0
0	0	3.28	3.28	0	0	0	0.00
1	0	1.64	1.64	1	0	0	0.00
3	0	1.64	1.64	3	0	0	0.00
4	0	3.28	3.28	4	0	0	0.00
5	0	6.56	6.56	5	0	20.00	20.00
6	0	6.56	6.56	6	0	0	0.00
7	0	14.75	14.75	7	0	20.00	20.00
8	0	37.70	37.70	8	0	10.00	10.00
9	0	14.75	14.75	9	0	20.00	20.00
10	0	8.20	8.20	10	0	0	0.00
11	0	1.64	1.64	11	0	30.00	30.00
TOTAL	61	61	100.00	TOTAL	10	10	100.00

NAPS CLASS				GROWTH GROUP			
CHAPEL	DATE	QUESTIONNAIRE		CHAPEL	DATE	QUESTIONNAIRE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	13	0	0	0	11	0	0
0	0	7.69	7.69	0	0	0	0.00
1	0	0	0.00	1	0	0	0.00
3	0	7.69	7.69	3	0	0	0.00
4	0	0	0.00	4	0	0	0.00
5	0	0	0.00	5	0	27.27	27.27
6	0	0	0.00	6	0	0	0.00
7	0	7.69	7.69	7	0	27.27	27.27
8	0	15.38	15.38	8	0	18.18	18.18
9	0	38.46	38.46	9	0	0	0.00
10	0	7.69	7.69	10	0	27.27	27.27
11	0	15.38	15.38	11	0	0	0.00
TOTAL	13	13	100.00	TOTAL	11	11	100.00

# APPENDIX CC

## Value of Own Personal Motivation

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF PERMUT BY QDATE

PERMUT	QDATE	QUESTIONNAIRE	QDATE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	95	0	0
0	0	10.53	10.53
1	0	1.05	1.05
4	0	4.21	4.21
5	0	9.47	9.47
6	0	6.32	6.32
7	0	21.05	21.05
8	0	33.68	33.68
9	0	6.32	6.32
10	0	7.37	7.37
TOTAL	95	100.00	100.00

CROSS TABULATION AMONG GROUPS

LARGE GROUP				FACULTY & STAFF			
PERMUT	QDATE		QUESTIONNAIRE	PERMUT	QDATE		QUESTIONNAIRE
FREQUENCY PERCENT	SEPT	APRIL	TOTAL	FREQUENCY PERCENT	SEPT	APRIL	TOTAL
0	61	0	0	0	10	0	0
0	0	11.48	11.48	0	0	20.00	20.00
1	0	1.64	1.64	1	0	0	0.00
4	0	3.28	3.28	4	0	0	0.00
5	0	8.20	8.20	5	0	20.00	20.00
6	0	3.28	3.28	6	0	30.00	30.00
7	0	19.67	19.67	7	0	0	0.00
8	0	42.62	42.62	8	0	10.00	10.00
9	0	6.56	6.56	9	0	10.00	10.00
10	0	3.28	3.28	10	0	10.00	10.00
TOTAL	61	100.00	100.00	TOTAL	10	100.00	100.00

MAPS CLASS				MONTH GROUP							
PERMUT		QDATE		QUESTIONNAIRE		PERMUT		QDATE		QUESTIONNAIRE	
FREQUENCY PERCENT		SEPT	APRIL	TOTAL	FREQUENCY PERCENT		SEPT	APRIL	TOTAL		
0		13	0	0	0		11	0	0		
0		0	7.69	7.69	0		0	0	0.00		
1		0	0	0.00	1		0	0	0.00		
4		0	7.69	7.69	4		0	9.09	9.09		
5		0	15.38	15.38	5		0	0	0.00		
6		0	7.69	7.69	6		0	0	0.00		
7		0	38.46	38.46	7		0	27.27	27.27		
8		0	15.38	15.38	8		0	27.27	27.27		
9		0	0	0.00	9		0	9.09	9.09		
10		0	7.69	7.69	10		0	27.27	27.27		
TOTAL		13	100.00	100.00	TOTAL		11	100.00	100.00		

# APPENDIX DD

## Value of Spiritual Life Class

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF MAPCL BY QDATE

MAPCL	QDATE	QUESTIONNAIRE DATE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	95	0	.
0	0	1	1
	.	1.05	1.05
5	0	1	1
	.	1.05	1.05
6	0	1	1
	.	1.05	1.05
7	0	2	2
	.	2.11	2.11
8	0	4	4
	.	4.21	4.21
9	0	3	3
	.	3.16	3.16
10	0	3	3
	.	3.16	3.16
11	0	80	80
	.	84.21	84.21
TOTAL	:	95	95
	:	100.00	100.00

CANADIAN BIBLE COLLEGE - CROSS TABULATION AMONG GROUPS

TABLE OF MAPCL BY QDATE  
CONTROLLING FOR GROUPNO=MAPS CLASS

MAPCL	QDATE	QUESTIONNAIRE DATE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	13	0	.
	.	.	.
0	0	0	0
	.	.	0.00
5	0	1	1
	.	7.69	7.69
6	0	1	1
	.	7.69	7.69
7	0	2	2
	.	15.38	15.38
8	0	3	3
	.	23.08	23.08
9	0	3	3
	.	23.08	23.08
10	0	3	3
	.	23.08	23.08
11	0	0	0
	.	.	0.00
TOTAL	:	13	13
	:	100.00	100.00

# APPENDIX EE

## Value of Growth Group

CANADIAN BIBLE COLLEGE - FREQUENCY DISTRIBUTION  
TABLE OF GROWGR BY QDATE

GROWGR	QDATE	QUESTIONNAIRE DATE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	95	0	:
0	0	1.05	1.05
7	0	1.05	1.05
8	0	1.05	1.05
9	0	1.05	1.05
10	0	9.47	9.47
11	0	86.32	86.32
TOTAL	:	95	95
		100.00	100.00

CANADIAN BIBLE COLLEGE - CROSS TABULATION AMONG GROUPS  
TABLE OF GROWGR BY QDATE  
CONTROLLING FOR GROUPNO=GROWTH GROUP

GROWGR	QDATE	QUESTIONNAIRE DATE	
FREQUENCY PERCENT	SEPT	APRIL	TOTAL
.	11	0	:
0	0	0	0.00
7	0	9.09	9.09
8	0	9.09	9.09
9	0	9.09	9.09
10	0	72.73	72.73
11	0	0	0.00
TOTAL	:	11	11
		100.00	100.00

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